

COLDENESTAN
PRIORY.





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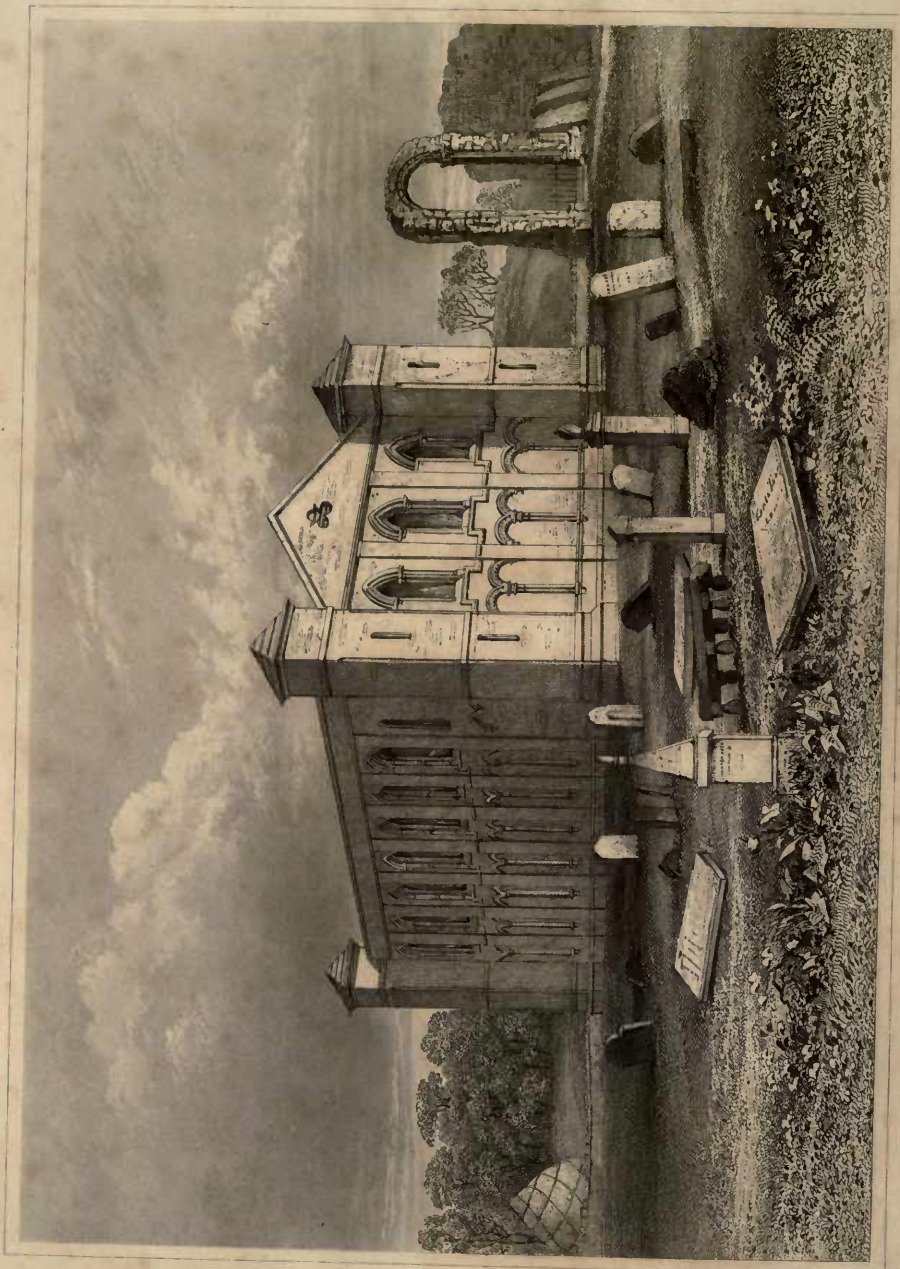
The Rev. & John Murray
8. August 1859

With Mr. Hood's best regards

*The Rev. Mr. [illegible]
St. [illegible] 1784*

*Mr. [illegible]
[illegible]*

£12.50



W. E. Lockhart del.

COLDINGHAM PRIORY

HISTORY
OF
THE PRIORY OF COLDINGHAM,
FROM THE
EARLIEST DATE TO THE PRESENT TIME.

COMPILED FROM THE MOST AUTHENTIC AUTHORS, ANCIENT AND MODERN.

BY
WILLIAM KING HUNTER,
OF STONESHIEL.

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TO

DAVID MILNE HOME, ESQ. OF WEDDERBURN;

JOHN HOOD, ESQ. OF STONERIDGE;

AND

MATTHEW NORMAN MACDONALD HUME, ESQ. OF NINEWELLS.

GENTLEMEN,

At the suggestion of some of the Heritors of the parish of Coldingham, I undertook the compilation of a concise History of its ancient Priory. I confess I have found this to be a task of much greater labour and research than I at first anticipated, from the numerous authorities I have, step by step, been led to consult. Nevertheless, the recent restoration of this once stupendous pile, seemed a fitting occasion to collect the leading features of its history, and this object it has been my endeavour to accomplish. It has been said, that "the history of no religious house in Scotland would throw so much light on the bloody scenes and wretched government of the country, from the fourteenth to the seventeenth century, as this, were it carefully written." I do not profess to have gone into the wide field here indicated, nor was it my purpose to have done so. My details are confined

chiefly to events immediately connected with the Priory ; and I believe this was all that was contemplated by those gentlemen who suggested the work. These details, compiled from many eminent authors, ancient and modern, may have the effect, in this condensed form, of keeping alive an interest in this structure and its locality.

Amongst the authors to whom I am indebted for these materials, I name, first, the Reverend James Raine, M.A., author of the "History and Antiquities of North Durham," a work of incalculable labour and research. I owe information, besides, to a volume published by the Surtees' Society, of which Mr Raine is the author ; to the venerable Bede's "Ecclesiastical History ;" Grose's "Antiquities of Scotland ;" Keith's "History of Church and State in Scotland ;" Redpath's "Border History ;" Chalmers' "Caledonia ;" and to various writers referred to by these authors. Amongst modern writers, I have availed myself of the "Gazetteer of Scotland ;" Carr's "History ;" "Description and Notices of Ancient Churches ;" Dawson's "Statistical History of Scotland ;" the various Histories of England and Scotland, etc. I have also been favoured with the use of a Lecture, by David Milne Home, Esq., relative to the Priory, delivered some years ago at Eyemouth. From Mr Andrew Wilson of Coldingham, and Mr James Hardie, Penmanshiel, I have received useful information as to the coins and articles of antiquity found about the Priory ; and I am

indebted to Mr Watson of Dunse, for the perusal of several ancient charters, and other documents.

The historical events, I have recorded as I have found them in the best authenticated authors; but I have much indulgence to plead for, both as to style and arrangement, and I trust it may be granted to me.

For the better illustration of the work, I have been at some expense procuring various views of the Priory by an able artist. I regret I cannot undertake to give drawings of the matchless collection of seals referred to by Mr Raine.

To you, the acting Members of the Committee, who have with so much zeal and energy superintended and carried through the recent extensive repairs and restoration of this beautiful specimen of ancient architecture, I take the liberty of inscribing this brief History.

I have the honour to remain,

Yours faithfully,

WM. K. HUNTER.

WELLFIELD, *September* 1858.

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* Plates Nos. 7 and 8 were engraved for a New Edition of the History of Dunfermline Abbey, by the Reverend Peter Chalmers, D.D., Minister of Dunfermline, and which the Reverend Doctor has kindly permitted to be used in this work, as more minutely illustrative of the decorative Architecture, than the other views of a smaller size.—W. K. H.

HISTORY

OF

THE PRIORY OF COLDINGHAM.

CHAPTER I.

COLDINGHAM, AND ITS ANTIQUITY AS THE SITE OF A MONASTIC ESTABLISHMENT.

THE town of Coldingham, on the eastern coast of Berwickshire, possesses much natural beauty, and is associated with many of the most interesting events in English as well as Scottish History. Situated in a valley about a mile distant from the sea, it meets the eye of the stranger only on his near approach by the several descents, and with striking and picturesque effect. The cottages present a scattered appearance; those on the northern side, called Boggan, being perched on the steep bank of a streamlet bearing the name of Reckleside Burn or Gosemount, that is, Godsmount Burn. On the southern side flows another stream, called the Court Burn, both in deep channels, the main part of the town being situated on the rising ground between them. These rivulets unite about an eighth of a mile below. On a gentle eminence to the south of the town stand the remains of the Priory and

Monastic Buildings. The fields, now all in high cultivation, rise in gentle ascent from this point, in the form of an amphitheatre, broken only on one side by the vale through which the stream wends its way to the sea; and here the scene is diversified by an extensive view of the German Ocean. A smooth sandy beach affords a retired bathing place to the inhabitants of the district, few strangers resorting to it for want of sufficient accommodation in the village. Such, however, are the attractions of the place, that a range of comfortable cottages would, no doubt, meet with ready occupants for sea-bathing quarters. A little to the north is Coldingham Shore, a hamlet on the estate of Henry Home Drummond, Esq., whose hardy fishermen supply the interior with shell and white fish in great variety and abundance. The coast is here bold, precipitous and rugged; the rocks in various places are penetrated by dark recesses or caverns, accessible only by boats. Huge masses of rock extend themselves into the sea, and in some places rise in grotesque forms high above the billows which lash around them. About two miles eastward from Coldingham, stands the celebrated headland called St Abbs Head. This bold and well known promontory presents a perpendicular front to the German Ocean, nearly three hundred feet in height; on two other sides, the point of the headland is nearly equally precipitous; on the fourth side, it is divided from the mainland by a deep fosse. These high and inaccessible rocks, abounding with sea fowl, afford excellent sport to parties who resort thither in boats. The discharge of the gun is the signal for a tremendous noise from the feather tribe—the unfortunate victims drop from the rocks into the sea, where they are picked up by their invaders. A mile southwest of St Abbs Head is Coldingham Loch, remarkable for its

proximity to these lofty rocks. Though only about three hundred yards distant from the shore, the lake is three hundred feet above the level of the sea. It is of a triangular form, nearly thirty acres in superficial area, and about a mile in circumference; and it is said to be in some parts several fathoms deep. At the eastern end, it is forty-two feet deep. The water is clear, and must be produced by springs, there being no visible supply, while a stream flows from it, and the depth appears to be always the same.

Fast Castle, famous in Scottish history, and the Wolf's Crag of the "Bride of Lammermuir," is situated on the banks of the sea, on the north-west corner of the parish, and not far distant from St Abbs Head. This relic of feudal ages stands on the verge of a lofty rock, overhanging the German Ocean. It is now in complete ruins. From the steepness of the rocks, it must have been inaccessible on all parts, except by a narrow neck, or entry from the land, of a few feet in breadth, and bordered by frowning precipices on either side. A more remarkable site for a fortalice could scarcely be conceived. Notwithstanding its strength and impregnable position, however, it was repeatedly taken and recaptured during the Border wars. It was, in ancient times, a place of retreat of the Earls of Home; and, in the reign of James VI., Sir Walter Scott, in his "Provincial Antiquities," describes it as having become the appropriate stronghold of one of the darkest characters of that dark age, the celebrated Logan of Restalrig. It is now the property of Sir John Hall of Dunglass, Baronet. To enter upon the history of this noted place, were to diverge from the purpose of the present narrative. It may not be out of place, however, to quote its description from the romantic pen of Sir Walter, in the tragic tale before referred to. "The roar of the sea had long announced their

approach to the cliffs, on the summit of which, like the nest of some sea eagle, the founder of the fortalice had perched his eyry. The pale moon, which had hitherto been contending with flitting clouds, now shone out, and gave them a view of the solitary and naked tower, situated on a projecting cliff, that beetled on the German Ocean. On three sides, the rock was precipitous; on the fourth, which was that towards the land, it had been originally fenced by an additional ditch and drawbridge; but the latter was broken down and ruinous, and the former had been in part filled up, so as to allow passage for a horseman into the narrow courtyard, encircled on two sides with low offices and stables, partly ruinous, and closed on the landward front by a low embattled wall, while the remaining side of the quadrangle was occupied by the tower itself, which, tall and narrow, and built of a greyish stone, stood glimmering in the moonlight like the sheeted spectre of some huge giant. A wilder or more disconsolate dwelling it was perhaps difficult to conceive. The sombrous and heavy sound of the billows successively dashing against the rocky beach, at a profound distance beneath, was, to the ear, what the landscape was to the eye—a symbol of varied and monotonous melancholy, not unmingled with horror.” In August 1567, Sir Nicholas Throgmorton, Queen Elizabeth’s Scottish Ambassador, wrote from Fast Castle to Cecil, her Prime Minister, as follows:—“Sir—As you might perceive by my letter of 11th July, I lodged at Fast Castle that night, accompanied with the Lord Hume, the Lord of Ledington (Richard Maitland), and James Melvin, where I was entreated very well, according to the nature of the place, which is fitter to lodge prisoners in, than folks at liberty; as it is very little, so it is very strong.”

There has been much fruitless speculation as to the origin of the name of Coldingham. Bede, in his Ecclesiastical History,¹ calls it "Urbs Collude," the City of Colludum. Mr Carr, in his history, refers to Ptolemy's map, as pointing out the site of Coldingham, by the name of Colania; but Chalmers, in his Caledonia,² describes Calania to be in the south eastern extremity of "Strathclyde." In the most ancient charters and writings, we find the orthography to be variously given, arising probably from inaccuracy in the writer, or misreading of the old hand, the sound being much alike; but most frequently it is Coldingham, as at present. Mr Chalmers says,³ "The termination is obviously the Saxon *ham*, signifying a *vill*. The prefix, Colden, is plainly from the Saxon Col-den, the *cold vale*. This intimation is sufficiently applicable to the ancient Kirktown, which stood on the side of a den, which was exposed to the cold winds, from the east and north east." In a foot note, he adds, "Between the church and the sea there is a place called Coldmill. This Kirktown is the *Urbs Coldana* of Bede, saith Gibson in his '*Explicatio nominum locorum*,' subjoined to his Saxon Chronicle. This coincidence is decisive, as *Coldana*, or Coldene, or dean, are the same in substance." What Mr Chalmers holds to be decisive, we are inclined to think is only conjectural.⁴ But for want of better authority, we are willing thus to leave the origin of

¹ A.D. 660, Book IV., c. 19.

² Book I., chap. ii., p. 61.

³ Caledonia, chap. III., Sect. viii., Berwickshire.

⁴ In the *Encyclopædia Britannica*, Vol. VII., p. 108, it is said, that from the ancient name Coludum, it should seem that it had previously been inhabited by the religious orders called Culdees. It is possible that Coldingham may be a corruption of Culdeeham, the house or dwelling of the Culdees. *Preface to the publications of the Surtees Society*, 1841.

the name, and proceed to the history of the more ancient of the monastic establishments of Coldingham.

From the locality of the Priory of Coldingham, and its connection with England, its history is of more importance than that of any other border monastery; inasmuch as, from these circumstances, its inmates became of necessity, from time to time, implicated in transactions of a character less connected with the monastic institute than with the public affairs of the two kingdoms. But there are other prominent features in the history of this Monastery which give it a peculiar character, and invest it with additional interest. Although locally situated within the territory of Scotland, and endowed by the monarchs and nobles of that kingdom, it was subordinate to an English Church, which exercised over it an absolute control, and appropriated to its own use a considerable portion of its revenues. The church of Coldingham was therefore not unnaturally a source of jealousy to Scotland in times of peace, and an object of open attack in time of war.

At what period this beautiful valley was first chosen as the site of a monastic establishment, it seems now impossible to trace. Recent discoveries, however, afford the most conclusive evidence that, previous to the erection of the ancient Priory, which forms the subject of the present narrative, and almost on the same place, there existed a religious house or institution of this description. In recently excavating the floor of the Priory, now the parish church, the workmen came upon the foundation walls of the more ancient structure. The whole extent of these foundations was distinctly traceable; and this part of the building appears in the original, as in the after erection, to have formed the Church of the

Monastery, but stretching a few feet farther towards the south than the more recent structure. With the exception of the east end, it is of the same form,—namely, an oblong square, of somewhat smaller dimensions than the after Priory. The east end consisted of a circular projection or apse, in all probability used as the chancel. The stone is of the same description as that of which the Priory is built, of a reddish colour, and supposed to have been brought from a quarry called Greenheugh, in the parish of Cockburnspath, the nearest place where such stone is now to be found. The annexed drawing delineates this very ancient foundation, and shows its position with reference to the more recent edifice.

In further proof that the Priory was reared on the site of a more ancient building, there was found a stone coffin deposited directly over, and two feet above, the foundation of the north wall already described. The coffin was in an entire state, the sides being of rude stone-work, and the covering, a dressed slab, bore the impress of ancient chisel-work, and is now preserved against the wall to the south of the archway, represented on the title-page of this volume. A drawing of the slab, with several others to be afterwards noticed, is also given. Upon it is carved a sword in form of a crucifix, on one side of which there is the figure of a domestic cock, and on the other a bugle horn. Nor was this lonesome habitation without a remnant of its occupant, though almost reduced to his or her original earth. Some fragments of bones, which mouldered to dust on exposure to the air, and some pieces of woollen cloth, which no doubt enwrapped the body, testified that a human frame had been deposited there. The portions of cloth were put into a bottle for preservation, but unfortunately got into

the hands of a tyro, who did not value this antique specimen of manufacture: the bottle was broken, and the musty fabric fell into powder. We shall afterwards have occasion to notice discoveries of the same kind, where the remains have better withstood the ravages of time, and the corruption of the grave. We do not speculate on the name of the person who was here entombed. From the insignia, it must have been some person of distinction in the vicinity, and not improbably one of the Cockburns of Langton, who possessed a fortalice at East Reston. We find the name of Cockburn frequently mentioned in the ancient charters of the Priory. A silver coin of the reign of James V. was found under the slab which covered the grave. It seems obvious that this interment must have taken place after the demolition of the more ancient building, and in the interior of the Church of the Priory afterwards erected on the same site. These foundations, therefore, have not been disturbed or visible to human eye for nearly eight hundred years, or probably since the days of King Edgar, when the subject of this history was founded.

So early as the year 660, Coldingham is distinguished in history¹ as the site of a religious establishment of high order.² In 1854,

¹ Bede, B. IV., c. 19, A.D. 660.

² Chalmers, vol. I., p. 325, in his *Caledonia*, thinks it probable the "Monastery" was founded in the reign of Oswald, which extended from 634 to 643 A.D. The walls are plastered inside and out, a feature peculiar to the Romans; hence, some believe the building to have been first erected by them. There is a road at the foot of the churchyard, called the Chariot Road. It has been surmised that this road was so named, because the monks drove their chariots there; but there being no evidence to show they had chariots, while the fact that the Romans had, is supposed to be corroborative that the building was erected by Roman hands. Chalmers, on the authority of the most ancient historians, states that St Columba, who lived in the end of the sixth century, established monas-

the foundations of that establishment, by whomsoever laid, have been for the first time discovered.

In the year 660, Etheldrida,¹ the Queen of Egfrid, prevailed with her husband, under circumstances which it is unnecessary here to detail, to allow her to lay aside worldly cares, and retreat to a nunnery. She betook herself to the Abbey of Coldingham, then under the management of Ebba, aunt to King Egfrid, and sister of King Oswy, and there received the veil from the hands of Wilfrid, sole bishop of Northumberland. A year afterwards, she was made Abbess of Ely, where she founded what is now known as the Cathedral of Ely. This magnificent pile, like the Priory of Coldingham, has recently been restored at great cost; and in a brief history, written on the occasion, we find the following particulars regarding Etheldrida:—It is stated that she was born in a small village called Exning, near Newmarket, about the year 630. The early part of her life she devoted to the cloisters. About the year 652, she married, at the solicitation of her parents, Tonbert, a nobleman of East Anglia. By this marriage, the island of Ely fell to her as a dowry, and thither, on the death of Tonbert, which occurred about three years after their espousals, she retired to her former pious meditations. She afterwards married Egfrid, son of the King of Northumberland, and by this alliance eventually became Queen. She then withdrew from Court, took up her abode in the Abbey of Coldingham, took the veil, and at length retired to Ely, and laid the foundation of the church and monastery, over

teries within every district of the Caledonian country; and it is by no means improbable that this may have been one of the number. We are constrained, however, to leave this a matter of doubt.

¹ Bede, B. IV., c. 19, A.D. 660.

which she reigned abbess about six years. Thus the historical accounts of the Cathedral of Ely, in connection with this pious lady, correspond exactly with those of the history in connection with the "Abbey," as it is here called, of Coldingham.

On the authority of Bede, we find that at the time Etheldrida took the veil at Coldingham, Ebba presided over that establishment. Ebba's father, Ethelfred, was one of the kings of Northumberland in the time of the heptarchy. A violent war having taken place in her father's dominion, in which he was defeated, she found it advisable to take refuge in Scotland. Accompanied by some friends and domestics, she went to sea in a small vessel bound for some port in the Frith of Forth; but a contrary wind having sprung up, they could not weather the promontory in rounding to the Frith, then known by the name of Coldburg Head, but landed in some part near to it, probably at Coldingham shore, where she was received by the members of the religious establishment already fixed there with great hospitality, and was soon thereafter appointed lady abbess. Tradition says she fled from the amorous suit of Penda, a most warlike man of the royal race of the Mercians, and that she was shipwrecked on that coast. Bede informs us that in 655, Penda was slain by King Oswy, brother of Ebba. In token of her gratitude, she built a chapel on the summit of Coldburgh Head, after which the promontory was known by the name of St Abbs Head. Some writers infer that Lady Ebba resided at this place. She may have had apartments there; but it appears she had taken up her abode at Coldingham "Abbey" before the other building was erected.

Bede, in his life of St Cuthbert,¹ relates that in the year 669,

¹ Bede, Vit. St Cudb., c. 10.

Ebba, moved by the fame of St Cuthbert's virtues and miracles, requested from him a visit to her monastery, for the benefit of his exhortations. In compliance with "the royal virgin's" desire—although twice married, all the authorities are agreed she was entitled to this appellation—Cuthbert spent some days at Coldingham, the situation of which, nigh the sea, afforded him an opportunity for a new species of the austere devotion for which he was so much renowned. St Cuthbert, in early life, is said to have been a shepherd;¹ and while he tended his master's flocks on the banks of the Leader (Leder), he fancied he saw the soul of Bishop Aidan ascending in triumph to heaven, encompassed with a choir of angels. This vision made such an impression on him, that next morning he resigned the charge of his flock, and became a monk in the neighbouring Monastery of "Mailros."² He was afterwards placed over the Monastery of Lindisfarne, and for a short period held the see of Hexham, but returned to his Island and Monastery of Lindisfarne, where he died. We do not pause to relate the numerous miracles said to have been wrought by this distinguished guest of Ebba, nor to advert to the remarkable prophetic power imputed to him, or to the uncorrupted state of his body many years after it had been buried, which are calculated to test the credulity of a modern reader, rather than to edify him. That he was a man of extraordinary sanctity of life, and holding a most eminent position as an ecclesiastical dignitary, is amply demonstrated by the many churches throughout the country, in the present day, which bear his name. The West Kirk of Edinburgh is said to be one of the oldest which was dedicated to St Cuthbert. He died on 20th March 687.

¹ Bede, vita Cudb.

² Melrose.

In the year 660, when Ebba presided over the Monastery of Coldingham, she alone invited the presence of St Cuthbert; hence, it has been held by some historians that it was at that time exclusively occupied as a nunnery. There is reason for the belief, however, that it was coupled with an establishment of monks, because, in Bede's life of St Cuthbert, we read of a monk who, on the occasion of St Cuthbert's visit to Coldingham, watched the austere devotions of the saint during night,¹ as he left the Monastery and proceeded to the seashore, and immersed himself to the neck in water.

In the year 679, Bede describes it as "the Monastery of Virgins;"² and, in the same chapter, he relates incidents in the life of a *man* of the Scottish race, called Adamnan, an inmate of the Monastery, who never took any food or drink, except only on Sundays and Thursdays, an austerity of life, he says, which he at first adopted from necessity, to correct his evil propensities, but in process of time the necessity became a custom. This seems to support the conclusion that there was here a double habitation for monks and nuns.

In the year to which we have just referred, the Monastery was burned down, through carelessness; and yet, says Bede, all that knew the same might observe that it happened through the malice of those who dwelt in it, and chiefly of those who seemed to be the greatest. But there wanted not a warning of the approaching punishment from the Divine goodness, by which they might have stood corrected, and by fasting, prayers, and tears, like the Ninevites, have averted the anger of the just Judge. This warning, it

¹ Bed., vit. S. Cudb., c. 10.

² Eccles. History, B. IV., c. 25.

is said, was given by Adamnan. He had gone on a certain day to a distance from the Monastery, accompanied by one of his brother monks ; and as they were returning from this journey, when they drew near to the Monastery, and beheld its lofty buildings, the man of God burst into tears, and his countenance discovered the trouble of his heart. His companion perceiving it, asked what was the reason, to which he answered—"The time is at hand when a devouring fire shall consume all the structures which you here behold, both public and private." The other, hearing these words, as soon as they came into the Monastery, told the Abbess. She, with good cause being much concerned at that prediction, called the man to her, and narrowly enquired how he came to know it. He answered—"Being busy one night lately in watching and singing psalms, I on a sudden saw a person unknown standing by me, and being startled at his presence, he bade me not to fear ; and speaking to me in a familiar manner—'You do well,' said he, 'in that you spend this night-time of rest, not in giving yourself up to sleep, but in watching and prayer.' I answered—'I have great need of wholesome watching and earnest prayer to our Lord to pardon my transgressions.' He replied—'You are in the right, for you and many more do need to redeem their sins by good works ; and when they cease from labouring about temporal affairs, then to labour the more eagerly for the desire of heavenly goods : but this very few do, for I, having visited all this Monastery regularly, have looked into every one's chambers and beds, and found none of them, except yourself, busy about the care of his soul ; but all of them, both men and women, either indulge themselves in slothful sleep, or are awake in order to commit sin,—for even the cells that were built for praying or

reading are now converted into places of feasting, drinking, talking, and other delights; the very virgins dedicated to God, laying aside the respect due to their profession, whenever they are at leisure, apply themselves to weaving fine garments, either to use in adorning themselves like brides, to the danger of their condition, or to gain the friendship of strange men; for which reason a heavy judgment from heaven is deservedly ready to fall on this place and its inhabitants, by devouring fire.” The venerable Bede has thought it necessary to give his authority for introducing this strange and superstitious narrative into his Ecclesiastical History, and to apologise for having done so, as he adds, “That all this fell out thus, was told me by my most reverend fellow-priest, Edgils, who then lived in that Monastery. We have,” says he, “thought fit to insert this in our History, to admonish the reader of the works of our Lord, how terrible he is in his counsels on the sons of men, lest we should at some time or other indulge in the pleasures of the flesh, and, dreading the judgment of God too little, fall under his sudden wrath, and either be severely afflicted with temporal losses, or else, being more severely tried, be snatched away to eternal perdition.”

It appears that, after this conflagration, the Monastery had been restored, as in the year 870 it was again destroyed by fire, at the hands of the Danes.¹ It is said that, besides the hope of plunder, these heathen invaders were impelled by the other passions of a reckless and ruthless age. The Abbess, in dread of the stain which the comeliness of her charge was likely to suffer, prevailed with the sisterhood to disfigure their faces, by cutting off their noses

¹ Redpath's Border History, p. 41; authority, Matthew of Westminster.

and upper lips. The Danes arriving next morning, shocked with the deformed and bloody spectacles that everywhere presented themselves, set fire to the convent, in the flames of which its wretched inhabitants were consumed.¹ The form of a female head in stone has been found, with the nose and mouth mutilated, as if to represent a disfigured nun; but it is possible this disfigurement may have been caused by the fair one's face coming in collision with a substance harder than itself.

It seems as if the Monastery had lain desolate from the period of this work of destruction, till the year 1098; at all events, the intervening history is wrapt in obscurity. It is not improbable that, during this period, the Monastery of Coldingham was one of those which was put in abeyance by the Romish party who at that time were endeavouring to drive the Culdees from Scotland, or to convert them to their views with regard to the observance of Easter, as to which a violent dispute existed. Enough has been stated to establish the fact of the great antiquity of Coldingham as the site of a large monastic establishment, long anterior to the period of the later structure, of which a fragmentary portion still remains to us to tell that, even in the eleventh century, Scotland could boast of its artizans and handicraftsmen of a different order, but not inferior to those of more advanced and more civilised ages.

¹ Grose, in his *Antiquities of Scotland*, narrates this, but seems to doubt its authenticity. It is, however, noticed with seeming credence in the *Encyclopædia Brit.*, Vol. VII., p. 108.

CHAPTER II.

THE FOUNDATION OF THE PRIORY, AND DESCRIPTION OF
ITS FRAGMENTARY REMAINS.

THE Priory of Coldingham is thus one of Scotland's most ancient monastic establishments, of which any characteristic fragment remains. Founded by King Edgar, in honour of St Cuthbert, in the year 1098,¹ the relics of this once stupendous structure have now braved the ravages of nearly eight hundred years.

Through the munificence of Government, and the enlightened taste of several of the heritors of the parish, and the liberality of all of them, this edifice, with the beautiful remains of its ancient grandeur, has recently undergone a thorough repair and restoration. The nature and extent of these important repairs, and the expense and other particulars attending them, will be described in the sequel. We cannot here, however, avoid giving a passing expression of regret, that bygone generations have so little regarded the preservation of the many splendid specimens of early artistic skill with which our country abounds. Proud of the ruins of these gigantic conceptions of architectural genius, what should have been the gratification to have had our Holyrood, Melrose, and other Abbeys throughout Scotland, in a state of preservation in the present day? We do not speak particularly of the habi-

¹ Grose's *Antiquities of Scotland*, p. 98, and other ancient writers.

PLAN
of the Remains of
COLDINGHAM PRIORY.

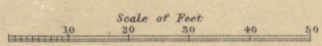
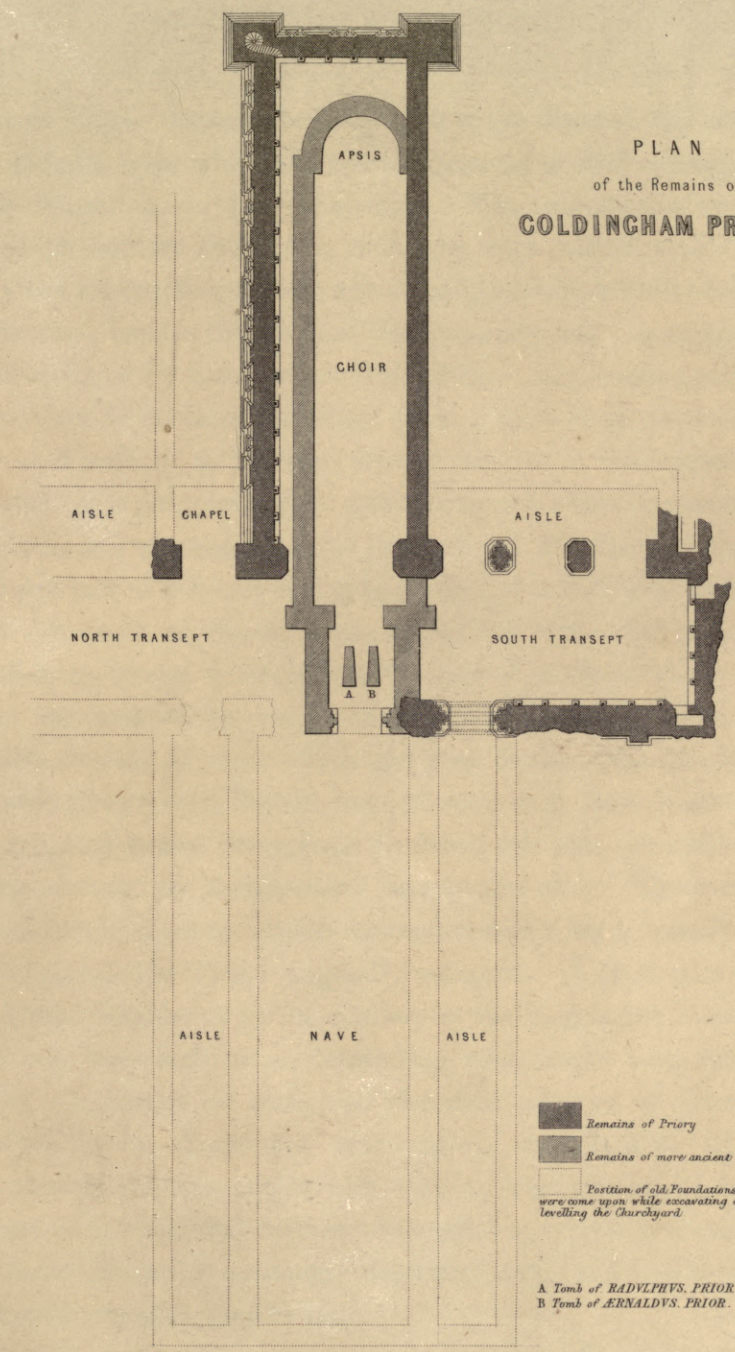


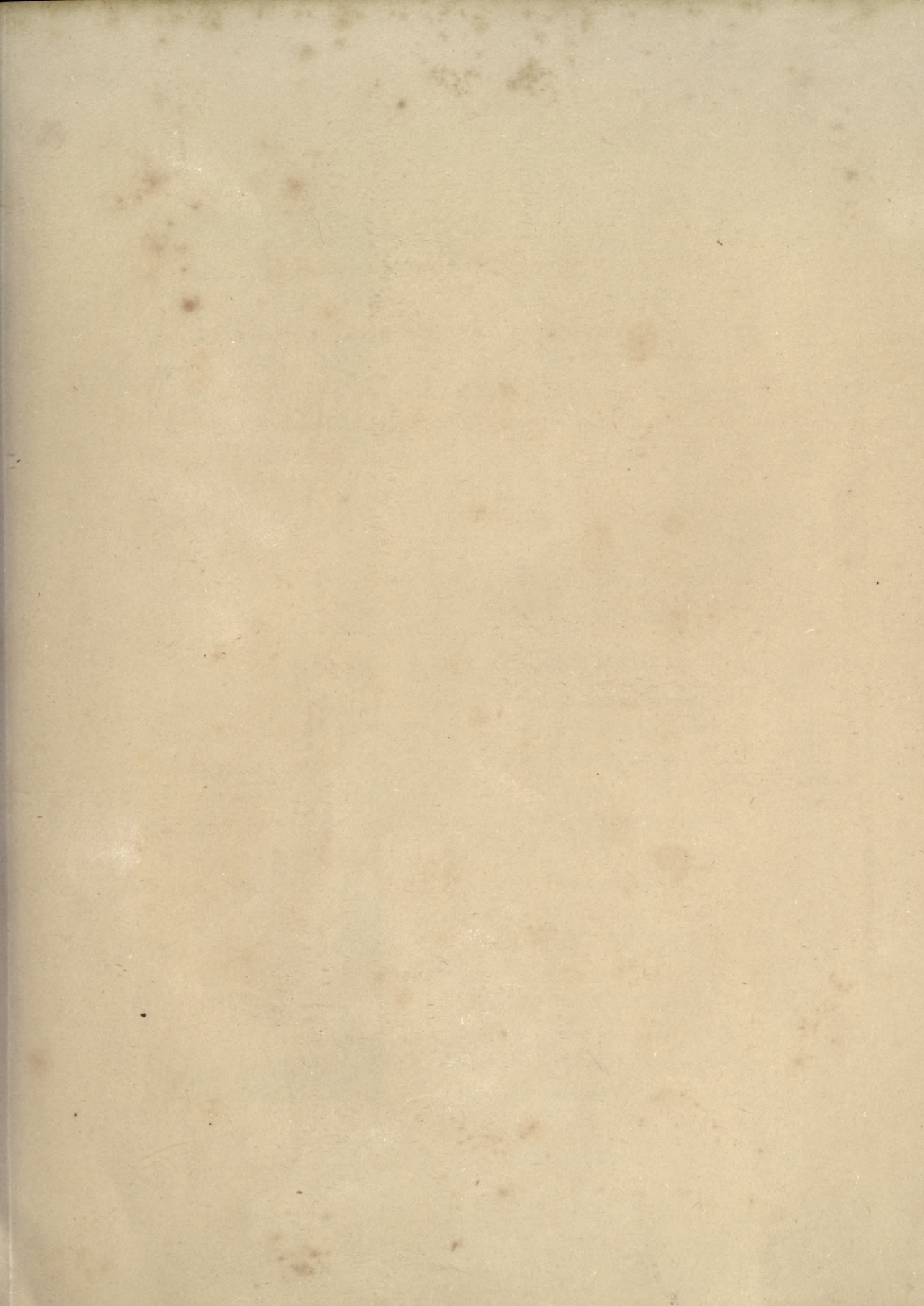
table parts of these extensive buildings, but of the churches and subsidiary chapels, upon which the greatest amount of skill and architectural decoration was usually bestowed. Why have allowed these buildings to moulder and decay, as if they were tainted with the idolatry and superstition of those who worshipped within their walls? It is true that, besides the waste of time, scarcely one has escaped being dilapidated by ruthless invaders. Still, at no unmanageable expense, they might have been kept up in a state of preservation for places of worship, as has been done in the case of Coldingham.

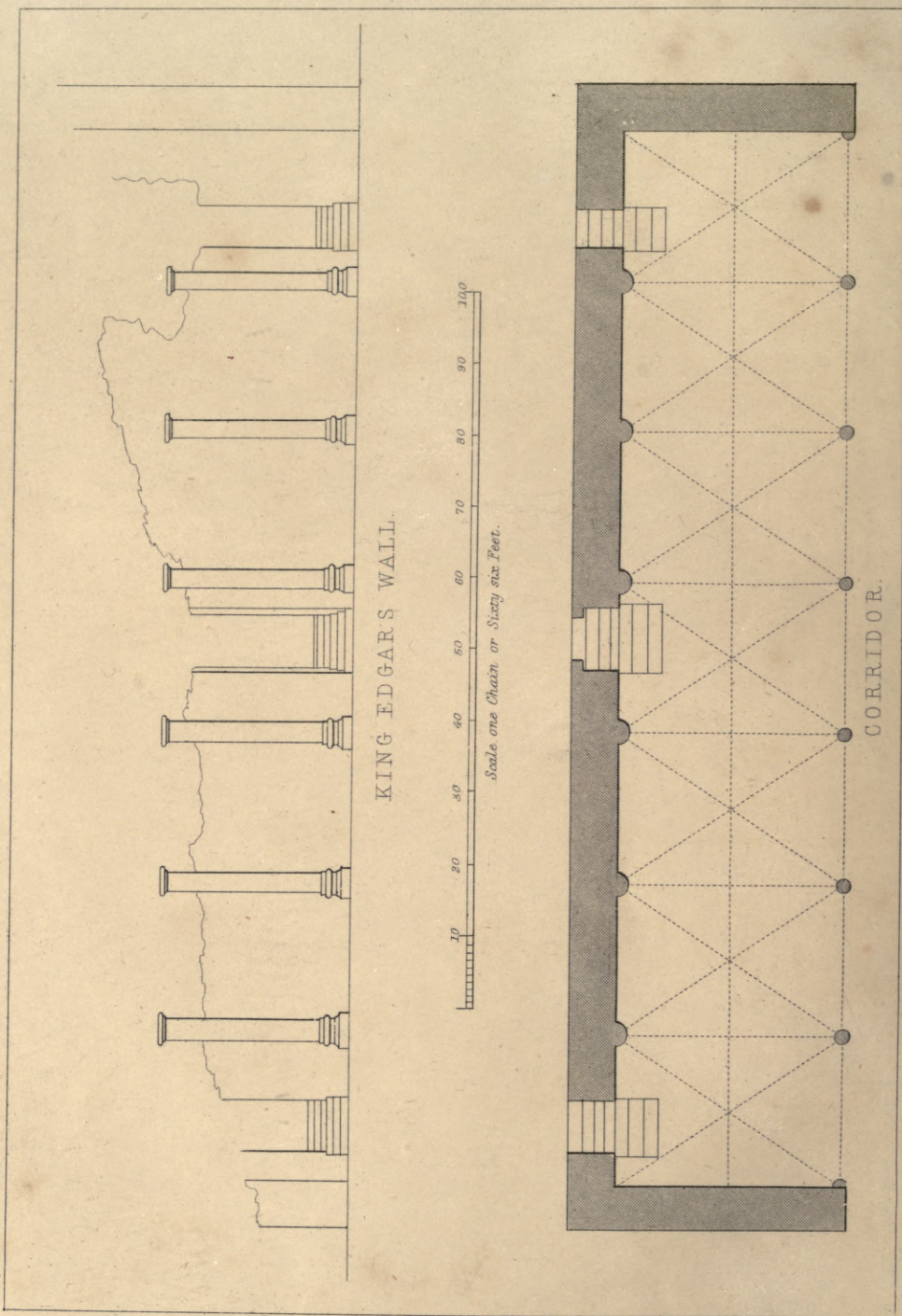
Founded of a date somewhat anterior to any other monastery in Scotland, and exposed, from its proximity to the Borders, to a greater amount of calamity and dilapidation, the Priory of Coldingham can boast of having been, almost without interruption, occupied as a place of worship from the period of its erection, in 1098, to the present day,—walls having been reared to render it serviceable, instead of those which had gone down. The remains of this ancient structure, though less extensive than those of many similar religious houses throughout Scotland, will bear comparison with any of them for architectural beauty and skill. These remains are indeed of small extent, contrasted with what is traceable as the large area the Priory originally occupied. A great part of the building, dilapidated by the artillery of the Regent Arran and of Cromwell, but which, as an interesting ruin, might long have withstood the ravages of time, was piecemeal removed by former generations, for the construction and repair of their houses. The recent excavations have exposed to view a large portion of the lower part of the building, hitherto concealed under its own ruins and an accumulation of seemingly deposited earth, which conveys an idea of its original magnitude.

This church of the Priory appears to have been in the form of a cross. The foundations of its nave are only traceable; but, from measurement, its area is ascertained to have been of the same dimensions as that of the choir, viz., ninety feet in length, and twenty-five in breadth. It does not seem to have been situated in a direct line with the choir, but to have diverged a few feet to the south,—a peculiarity observable in the construction of several other abbey churches, but not very easily accounted for. The length of its transept, internally, was forty-one feet, and its breadth thirty-four. Of this part of the building there were, until lately, two arches standing. In consequence of the recent operations, one of these was necessarily removed. The largest of them, which appears to have been the entrance to the south aisle of the nave, is intended to remain, and to form the approach to the church. Unfortunately, this arch recently gave way, but has since been restored, as nearly as possible, in its original state, thereby continuing this prominent and interesting relic of the ancient structure. This arch is circular, ornamented with coarse moulding; and on the outside has been placed a number of curious stones and pieces of sculpture found amongst the debris. The north-west angle of the transept was fortified with a large tower, the remnant of which fell about eighty years ago. About sixty years since, the foundation of an octagonal building, of neatly-dressed freestone, was discovered about thirty yards from the eastern wall of the church, which was in all probability the site of the chapter-house, in which the Prior and Convent held their courts, and elected their office-bearers. Distant about thirty-five paces from the south wall stand the remains of a very ancient building, known by the name of Edgar's Walls, which is



ENTRANCE TO SOUTH AISLE OF THE NAVE
Coldingham Priory







traditionally reported to have been the occasional residence of the royal founder of the Priory.

Very recently, some interesting discoveries have been made in connection with this portion of the building. Hitherto, Edgar's Walls presented only a line of dilapidated but solid stone-work, varying in height from two to three and four feet, with a large mass of building at the east end. The earth and rubbish on each side having been removed to the depth of five or six feet, a broad passage, with a massive wall on the opposite side of the passage, was found to extend the whole length on the north side. There also appeared a spacious doorway, with a flight of steps, about the centre of Edgar's Wall, and leading into the passage. The steps are much worn and hollowed out, showing the great thoroughfare at this entrance. Fronting the south, ^{there} ~~there~~ appears to have been the principal entrance to the residential part of the building. A little to the west, there is a smaller door, with a similar rise of steps, and the same near the east end. At each side of these doorways there are semi-circular pillars, measuring twenty-two inches. The wall is divided at equal distances with similar pillars, all of which are smooth chisel-work, and beautifully finished. The outlet for the sewerage water is also to be seen at the west end of this wall, in a very perfect state. A large key, much corroded with rust, and a pair of very antique silver spectacles, which may have bestrode the nose of some pious monk, were found here. At the east end, and adjoining the mass of stone-work before referred to, the oven of the establishment has now been discovered, with the ashes underneath; also, the place for a boiler, and the ashpit, containing a large quantity of coal ashes. The construction of the oven is in

no way different from the baker's oven now in use. The lintel of its doorway is blackened with smoke, seemingly as fresh as if the cooking process had been in operation for the dinner of the Prior and his household the day before. But apply the finger, and it fails to blacken it. A stone trough, about five feet long, sunk in the ground near the oven, has also appeared. The form of a human head cut in stone was found here, with numerous pieces of chisel-work, such as fragments of arches, slabs, bases of pillars, etc. Some detached portions of building, which stood near the western extremity of Edgar's Walls, were long known by the name of the King's Stables.

During the recent operations, the workmen engaged in levelling the ground around the church, have exposed to view a portion of wall and the bases of three pillars of the south transept, in a good state of preservation, with a curious small doorway, which appears to have been approached by a spiral stair. A massive stone coffin was found near these pillars, measuring seven feet long. It is cut out of a solid stone, almost as white as chalk, with the space or hollow for the head neatly formed. Though seemingly very hard, the stone rubs to a powder between the fingers, and none of the same kind is known in the district. These have been entirely covered up with rubbish for a very long period, beyond the memory of the oldest inhabitant. We doubt not many interesting relics lie buried here, which, after the present levelling has been completed, may never meet the human eye. The situation of the cloisters, refectory, and other buildings, can now only be conjectured, the ground upon which they probably stood having been long under cultivation. In a dean a little westward from the village, and on the border of the property of



W. Banks & Son, Edin'

FRAGMENTS OF STAINED GLASS

Bogangreen, is a spring of excellent water, called St Andrew's Well, from which the monastery was supplied by leaden conduits, portions of which are occasionally turning up to view. These pipes are thick and well made.

In the course of the recent excavations many curious and interesting relics have been found. The surface of the grave-yard around the church having been considerably lowered, new ground is turned up in digging the graves. In opening part of this new ground lately, the sexton came on a quantity of stained glass, specimens of which are here given,—no doubt one of the windows of the Priory. Near the same place a German counter was found. These pieces of glass attracted the notice of a gentleman from Germany, who lately visited the Priory. He remarked, that the staining was identical with the windows of a very old building on his father's estate, on which was the name of the artist, the place of manufacture, and the year. Nuremberg was, for centuries, famous for works of that kind; though, strange to say, not a single person is now employed there in that art. It is possible the window, of which these pieces of glass formed a part, was the work of a Nuremberg artist; though more probably the glass was sent from Italy, as we are informed that the greater part of the stained glass used in these religious houses was sent from that country.

The following coins, found at various times by persons working about the Priory, have been collected and presented to the heritors of the parish by Mr Andrew Wilson of Coldingham, and carefully deciphered by Mr James Hardy of Penmanshiel, a gentleman of great antiquarian research.

1, 2, 3. Three silver pennies of Edward II. Civitas London.

- 4, 5. Two silver pennies of Edward II. Civitas Cantor. (Canterbury.)

These were found at Blackburn, parish of Cockburnspath.

6. A silver penny of Robert II. or III., King of Scots, coined at Edinburgh; with inscription found also on coins of David II. Found in the church choir.
7. Silver coin of James V., coined at Edinburgh. Found in the south transept, beneath the tombstone bearing the cock and sword.
8. Bronze medal or counter, inscribed with Henry IV. of France, 1604.
9. A silver coin of Henry VIII. of England, found in the aisle of the north transept.

Copper coins as follows:—

10. Mary, Queen of Scots.
11. James VI., King of Scots. *Veritas vincit* on reverse.

The following articles have also been collected by Mr Wilson, and were given to David Milne Home, Esq., and presented by him to the heritors:—

1. A cannon ball, weighing 33 lbs., found inside the ruins of King Edgar's Palace, at the base of a broken pillar.
2. An amulet, or charm, or witch stone, found within the ruins of King Edgar's Palace.
3. A brass book-clasp, ruins of King Edgar's Palace.
4. Brass spigot pipe; and,
- 5 and 6. Two brass coupling screws, found within the ruins of

King Edgar's Palace, in the place supposed to have been the brewing apartment, or wine or ale cellar.

7. Old tobacco pipe.
8. Two old keys.
9. Four silver coins of Edward II., found at the back of the furnace in the baking department of King Edward's Palace, where several hundred coins were deposited, but were so much corroded that, when touched, they became reduced to powder.

The following articles, collected by Mr Wilson, were presented by him to the heritors of the parish :—

1. Four pieces of broken armour.
2. Two torture stones.
3. Two fairy pipes.
4. A piece of broken astragal of south transept.

The above found in the south transept.

5. An amulet, or charm, or witch stone, found in the churchyard.
6. Four lead bullets, two found in north, and two in south transept.
7. Three stone bullets, found in church-yard.

Supposed to be sling bullets used by the ancient Britons.

8. One British stone ball, formed of Graywacke, found in church-yard.
9. Mr Brydon's Communion Roll, given to the late Rev. Mr Maclaurin of Coldingham by the late Rev. Mr Landell, and found amongst some waste papers sent to Mr Andrew Wilson by Mrs Maclaurin, before she left Coldingham.
10. Half an angel shot ; it was dug out of the brae of a garden

at Kilnknowe¹ (the property of Mrs Thomas Paterson, Coldingham).

11. Ancient dagger, found between the north and south transepts: it had a black oak handle, which was broken, and since lost.
12. Portion of sandal of Ralph of Coldingham, Prior in the year 1209.
13. Teeth of Ærnald (Prior of Coldingham from 1202 to 1208).
14. One tobacco pipe.
15. One piece of metal, supposed to be a portion of a helmet. (?)

A most interesting discovery was the tombs of two of the Priors, Ærnald and Radulf. The former presided over the Priory from the year 1202 to 1208, and the latter succeeded him. They were found within a square apartment, near the west end of the building; the foundations of the apartment, to the height of about two feet, being still remaining. The bodies are laid in juxtaposition to each other. The coffins, built of stones of various forms, obviously fragments of chisel-work, are covered with solid slabs, the one having carved on it, in large and distinctly legible characters,

ÆRNALDVS. PRIOR.

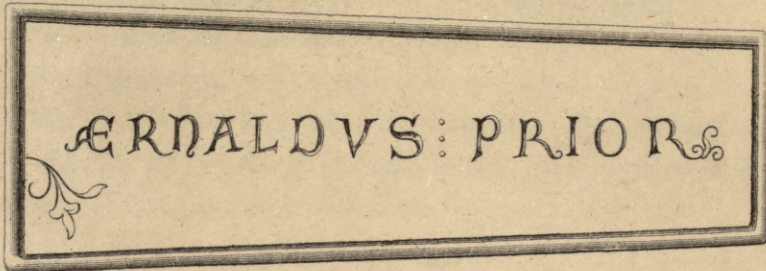
And on the other,

RADVS PRIOR. D.G. COLDINHAM.

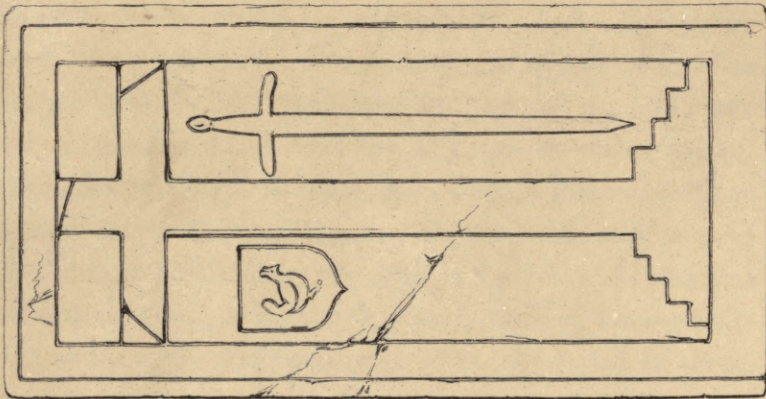
The bodies are enclosed, the former in leather, and the latter in sackcloth, neatly formed like a mummy case, and perfectly entire.

¹ Kilnknowe, so called because it was the site of the kiln and malt-barns belonging to the monks of Coldingham, is recorded as such in the title-deeds.

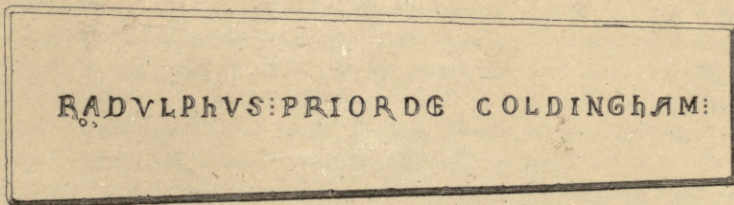
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the top part being shaped to the form of the head. Alongside of Ærnald lay a long hazel or rowan tree wand with the bark upon it, as fresh, to appearance, as if it had been cut from the tree only the day before; possibly originally the charming rod, supposed to ward off wizards and witchery, though, latterly, the pastoral staff, as emblematical of authority and distinction.

Picus bore a buckler in his hand,
The other wav'd a long *divining wand*.—DRYDEN.

Upon being lifted, this rod, light as a feather, went to pieces; the largest, about fifteen inches long, has been preserved.¹ A portion of the side of each coffin was removed to admit of a minute examination of the contents. The coffin of Ærnald is six feet five inches long, and the body, including the case, is six feet; the stature may, therefore, have been five feet ten or eleven inches. During the short period these tombs were open, either curiosity or accident had led to a small opening at the head and feet of Ærnald; the former exhibiting the skull in a pulverized state, and the latter demonstrating, what was frequently the case amongst the ancients, that the prior had been interred in his sandals or shoes. The sole of the shoe was removed, and is preserved in the small museum of the Priory. It consists of strong leather, and the stitch-

¹ Crosiers in wood, in ancient times, were usually buried with the bishops and abbots in their coffins; such a one, of red wood, the top carved into the rude form of a ram's head, was found, many years ago, upon opening the coffin of Bishop Grostete at Lincoln, who died in 1253. It lay across the body from the right shoulder to the left foot. At the bottom of the neck of this staff, upon a brass plate, was this inscription—"Per baculi formam Prelati discite normam."—(Gough, *Sepulchr. Mon.*, vol. i., p. 47.)—*Penny Cyc.*, viii., p. 177.

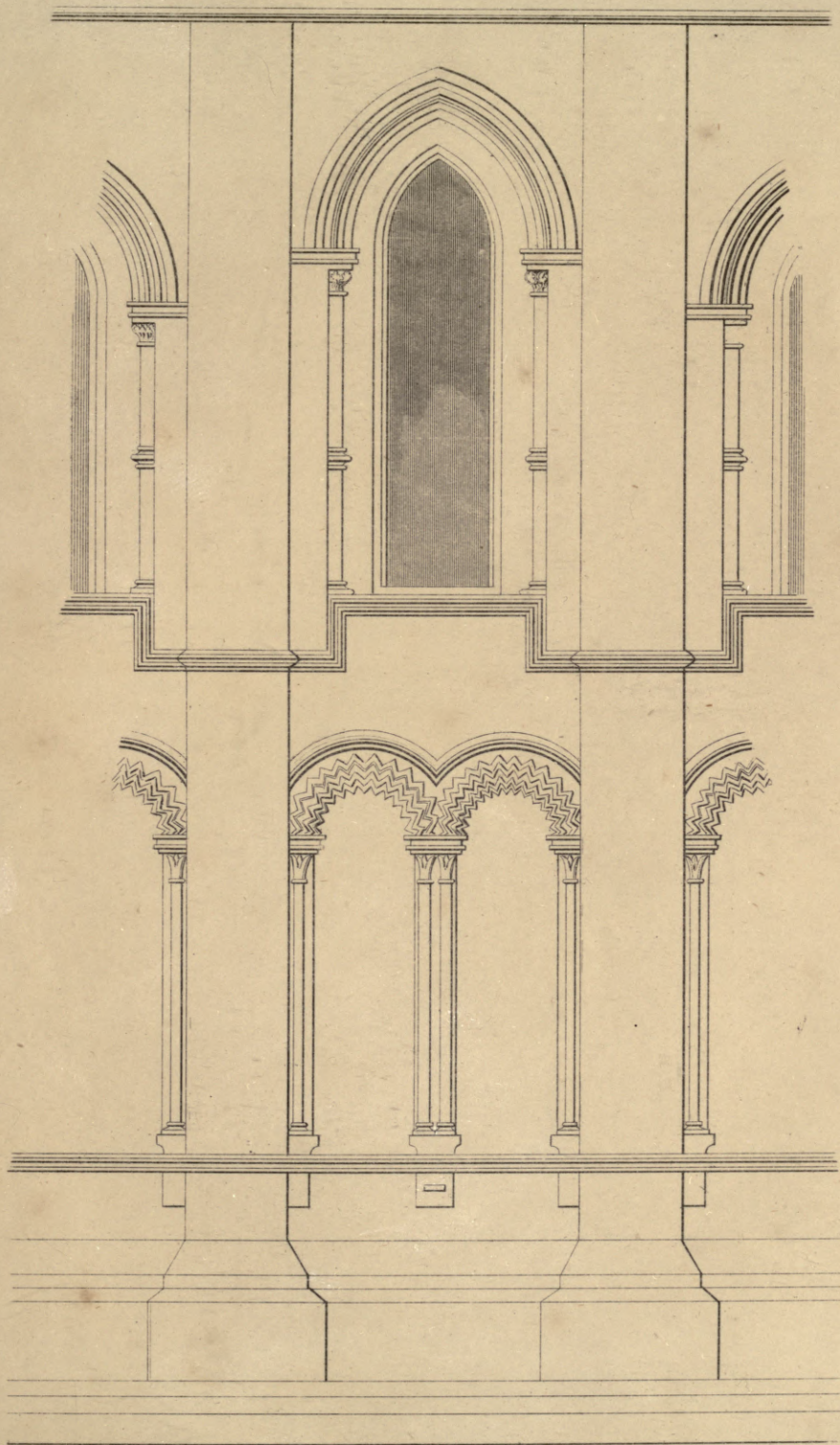
A barked hazel rod has been found lying between the legs of ancient heathen warriors; in fact, two rods have been found in one grave at Oberflacht, in Suabia, 1846.—*Collectanea Britique*, vol. iv., p. 208.

ing regularly and well executed. It has evidently borne the pressure of its wearer, being hollowed at the bend of the foot, and somewhat worn outside. The removal of the wand and this small piece of leather was the only desecration of those sepulchral remains, which had lain undisturbed for the long period of nearly six and a half centuries. They were carefully enclosed as formerly, and iron gratings have been placed over each grave to protect them against further invasion. Diligent search was made for the discovery of similar relics, but none other was found.

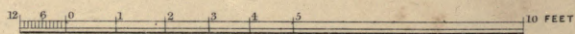
The portion of this very ancient pile still appropriated to use, consists of the northern elevations, extending to nearly 95 feet; and the eastern elevations, measuring in width about 35 feet. The style of the architecture is partly Norman and partly first-pointed; neither, however, quite pure, but each slightly dashed, as it were, with a tinge of the other.¹ Externally, the north elevation exhibits some single-light, lancet windows, divided from one another by broad shallow buttresses projecting only a few inches from the wall. The head mouldings or architraves of the windows are composed of half and three quarter rounds deeply under cut, rising from banded-edged shafts, with floreated capitals and annular bases resting on a circle of balls.

Besides the Norman character of the buttresses, additional indications of a style earlier than that shown in the general form and details of the windows may be traced in the square shaped abaci of the shafts, and in the foliage of the capitals, which has much of the thin, wiry, and rather meagre execution of the floreatations belonging to the transition, or semi-Norman period.

¹ Descriptive Notices of Ancient Churches.



GOLDINGHAM PRIORY
VIEW OF THE EXTERIOR EAST END.
RENOVATED 1856.



GOLDINGHAM PRIORY
VIEW OF PORTION OF THE INTERIOR NORTH AISLE.
RENOVATED 1856.



The same modification, or rather admixtures of styles, is also observable in the Norman arcade, which occupies the under compartment of the elevation. This ornamental feature is arranged in couplets below the windows, and separated from them by a narrow trigonal string, which, after coursing their cells, and making a slight vertical descent a little beyond the line of the jambs, terminates in a horizontal return across the buttresses, dividing them about midway. The semicircular arches fill the whole breadth of each compartment, and are composed of a small sharp-edged triangular moulding, set between quarter and half rounds, with a bold trigonal drip over. These spring from single cylindrical edge shafts, with Norman abaci and first-pointed capitals, and two central bearing shafts of the same form, engaged by a small semi-octagonal member sunk between. Previous to the recent restoration, the arches were, in some places, much destroyed, and in others, portions of the mouldings were mutilated, and the shafts totally removed.

Regarding the eastern part of the building little requires to be said. In arrangement, style, and detail, it agrees very closely with the portion already described. The wall is nearly entire, and is flanked by square turrets, with cylindrical shafts sunk in their angles. The bases of the turrets are moulded, and their heads have sloping roofs, after the manner of set-offs, which give to these adjuncts much of the appearance of ponderous buttresses. Perforations of any kind do not appear in the south turret; but in the north one, each of the two stages, formed by the string course, is pierced with a narrow lancet-headed slit, a feature showing the interior to be occupied by a stair. The facade, between the turrets, contains three windows, similar to those in the north wall, divided also by wide pilasters. The arcade below is likewise in conformity

in all respects, excepting as regards the mouldings, which are chevroned.

The same order, in the disposition of parts observed in the outside, is maintained in the interior; but, besides greater coherence of style, there is a singularity in the constructional form, which has a peculiarly rich and striking effect. An open arcade, formed in the thickness of the wall, and, in appearance, resembling a triforium, is carried along the upper compartment, of sufficient depth to admit of free passage round the building. The arches are set in couplets between the windows, by which they are divided apart, but without disturbing the continuity, as their heads are so contrived as to combine with, and give a beautiful variety of form to the general arrangement. The faces of the arches are finely moulded with a series of rounds, individually relieved by deep undercuttings. The bearing-shafts are of two kinds—those nearest the windows are semi-cylindrical triple clusters, the outer or projecting member being a little pointed; the intermediate ones are composed of two half-rounds, with a semi-octagonal moulding between. The bases belonging to both kinds are rolls maintaining the plane of the shaft, and are set on square plinths, the outer faces of which are flush with the plane of the subjacent wall. Single cylindrical shafts, resting on the abaci of the shafts below, are also attached to the edges of the window-jambs, and from them the mouldings of the archivolt have their spring.

In the shape of the arches, grouping of the mouldings, and configuration of the most of the minor details, there is here to be observed a much nearer approach to integrity of style, than is to be found on the external edifice. The capitals, however, still retain the square abacus: the foliage is probably better developed

than is usually to be met with among early semi-Norman structures.

A font, belonging to the Priory, was lately discovered in the parish of Hutton, by Dr Stuart of Chirnside. The fact of its having been removed from Coldingham, is distinctly traced; and, though considerably worn and mutilated, the carving on the outside affords a good example of the style of the period in which it was executed, and is in conformity with that of the Priory. It is composed of a close grained freestone, and is of massive proportions. This once venerated vessel—the receptacle of holy water—was found in use as a feeding trough for pigs. The doctor, with good taste, and the possessor of the font with equal good will, made an exchange; the former having substituted a substantial feeding *trough*, and removed this antique *trophy* beyond the reach of porcine snouts.

Such, then, is a probably too minute description of the beautiful fragment of this celebrated building, as it has been handed down to the present day.¹ Tiresome it may be, and in technicalities in some measure unintelligible to the general reader; or it may require more pains to put the parts together in his mind's eye, to form a conception of the whole, than he is disposed to bestow. Yet, in giving a description of an ancient building, the absence of a particular detail of its architectural features might be deemed an inexcusable omission.

¹ Descriptive Notices of Ancient Churches.

CHAPTER III.

THE RIGHTS OF PROPERTY AND POSSESSION OF THE PRIORY.

KING EDGAR, in the fervour of his piety, not only built, but richly endowed this Priory with extensive possessions and privileges. It is related by Fordun,¹ that, as Edgar was on his march towards Scotland, Saint Cuthbert appeared to him in a vision by night, promising him the protection of heaven, and directing him to receive his banner from the convent of Durham, and to carry it before his army; assuring him that, if he did so, by the aid of the Saint his enemies would be dissipated, and fly before him. The orders of the Saint were obeyed on all points, and were followed by the promised success. In testimony of his gratitude, the young king, in addition to his munificent gifts, assisted in person at the dedication of the church, which was consecrated to the Blessed Virgin; which, in his charter, he informs us was performed in a manner *acceptable to the glory of God, and his own pleasure.*

The Charter granted by Edgar—the original of which Mr Raine informs us, is in the Durham treasury, and in excellent preservation—is the first title extant of the Priory of Coldingham. The Priory was given, in possession, to a colony of Benedictine monks from Durham, and was attached to the convent of Durham, as one of its cells. A second Charter soon followed with further endow-

¹ Ford. I. 5, c. 30.

ments. The zeal and superstition of this munificent prince are remarkably demonstrated in these writings. The donations he describes as being made for the souls of his father and mother, and for the salvation of his own soul, and those of his brothers and sisters. The possessions thereby conveyed were, along with Coldingham, *the mansions* or villages of Aldcams, Lumesdene, Regnintun, Ristun, Swinewe, Farndun, Eitun, alia Eitun, Prenegest, Cramemuthe, with their lands, woods, waters, tolls, wrecks of ships, and all dues belonging to them, to be held ever afterwards at their free disposal.

We give a specimen of another of these Charters, being the third granted by Edgar to the monks of Coldingham:—

Carta Edgari de Suint' i dotem ecclie de Coldigh.

Eadg', rex Scottor. Om̄ib. p regnū suū Scottis & Anglis: Salutē, Sciatis me ad dedicationē uenisse eccle Sce Marie apud Coldingahā: q̄ quidē dedicatio ad dī laudē & ad meū placitū grata om̄ib; & accepta honorabilit̄ est adimpleta. & ego eidē eccle sup altare obtuli in dotem. & donauī uillā totā Swintun ē diuisis sic Liulf habuit. libām & q'etā in ppetuum habendam ab omī calūpnia. & ad voluntatē Monachor Sci Cuthberti disponendā. p animab; patris & matris mee & p salute anime mee & frūm & sororū mearū—Donauī etiā monachis XXIII animalia ad restauran dā illā eandē terrā & c̄stitui eand pacē in Coldingahā eundo & redeundo & ibidē manendo. q̄ seruat' in Eilande. & in Northā. Insup etiā statui hominib; in Coldingāscire sic ipsi elegērt & in manu mea firmauērt ut unoq° q; anno de unaq° q; carruca. dimidiā marcā argenti monachis psoluant. T'Ælfw' oter. Thor long. Ælfric' pinēna. Algaro prbro Osbnō prbro. Cnut carl &c

The following is a list of some of the Charters granted by the Kings of Scotland to the Priory, most of which are now in the custody of the Dean and Chapter of Durham :—

I. Charters granted by King Edgar, from 1098 to 1107.

1. De Coldingham, et “cum ista mansione, has subscriptas mansiones; Scil. Aldcamb, Lumesdene, Regnintun, Ristun, Swinewde, Farndun, Eitun, Alia Eitun, Prenegeest, Cramesmuthe.”
2. De Eodem et terris habitis in Lodoneo.
3. De Swintun.
4. De Paxtun.
5. De Fishewic.
6. De Berwic, et “cum ista mansione, has subscriptas mansiones, Scilic; Greiden, Leinhale, Dilsterhalle, Brygham, Edrem, Chirnesid, Hilton, Blakedir, Chynbrygham, Huton, Regninton, Paxton, Fulden, Morthyngton, Lamberton, Aliam Lamberton, Hadryngton, Fyschewike, Horford, Vpsetinton,” etc.

This Charter was not granted direct to Coldingham, but to the monks of St Cuthbert; and, accordingly, the monks of Coldingham shared in the profits of these possessions.

7. De Coldingham cum pertinentibus.

By this Charter, most of the places described in the former are conferred on Coldingham.

II. By Alexander, from 1107 to 1124.

1. De Coldingham cum libertatibus.
2. De Ederham et Nisbet cum Ecclesiis.
3. De Ecclesia S. Marie de Berwick in Excambio pro Ecclesia de Melros.

4. De libertate Ecclesiæ de Coldingham ab omne consuetudine et servitio Robto. S. Andrew Salva Episcopali obedientia.
5. De Tofto et domibus in villa de Denham.
6. Confirmatio donationis Com. Gospatricii de Ederham et Nisbet.
7. Mandatum Vicecom. de Rokesburg ut operatio quam quæserit de Nisbet ponatur in respectum donec Rex venerit in illam provinciam.
8. De Swintoun concessa Anulpho militi faciendo Servitium Monachis Dunelm.
9. De Eodem.
10. De diviso inter Coldingham et Bonekill.
11. De protectione Priori de Coldingham.
12. Breve Vicecom. de Berwick ad inquirendum quomodo Wester Lumsden teneatur.

III. *Charters granted by David, from 1124 to 1153.*

1. Arnulfo Militi concessa de ter. de Swyntun.
2. De divisio int. Cold. et Bonekil.
3. De Coldingham et aliis terris.
4. De terr. et libertatib. de Coldinghāschyr.
6. De ecclea Sce Marie de Berewic in escabio p. Eccea de Meurose.
7. De Edhā et Neseb. And other two Charters of the same subjects.
8. De Tofto i Edenham.
9. De piscaria.
10. De dec. pisciū, Halwarestelle.

IV. *By Malcolm, from 1153 to 1165.*

1. De Quieto a Teloneo.
2. De Protectione.

3. De Nemorib ;
4. Concess. monach de Colding' q̄ sint q'eti de omī Teloneo.
5. De Fugitivis de Coldinghame.
6. Ad herbergandam Villam de Coldinghame, cum hominibus propriis.

V. By William, from 1165 to 1214.

1. De Teloneo quieto.
2. De nemoribus, etc.
3. Confirmatio donat : Gospatricii com. de Ederham et Nisbet.
4. Testimonium Regis pro Eccl. Dunelm, in controversia cum Eccl. de Croiland, de villa et Eccl. de Ederham.
5. De pace inter nos et Episcop. St. Andree.
6. De Eadem.
7. Confirmatio Renunciationis W. de Golin de villa majoris Lumesdene, pro una carrucata in Swintun.
8. Confirmatio donat. dimidii Carrucat. in Aldcambus.
9. Confirmatio de quietā clamatione terrarum quas Swin' Presbyter habuit in Fishwic, Pendergwest, etc.
10. De divisio inter Coldinghāscyre et Bonnekilleschyre.
11. De liberis consuetudinibus.
12. De Vendit. unius Tofti et 20 acrām in Coldinghame.
13. Ne quis manu teneat homines Prioris et Convent de Coldinghame.
14. De fugitivis et nativis de Cold.
15. Queta Clamatio de ij solidis quos Regis Servientes de Berwick exigere solebant.
16. De Fugitivis.
17. De libera ammotione hominum de Coldinghāschyre ad villam de Coldyngh hospitand'.

18. Confirm q^m Rob de Alben hūit de Wattinga.
19. De Tofto in Hadintun.

VI. *By Alexander, from 1214 to 1249.*

1. De Teloneo quieto concess monach. de Coldingham.
2. De Nemoribus et Castinis.
3. De libera Warrenna et Forresta in Coldinghamseyre.
4. De divisio inter Coldinghame et Bonekill.
5. Protectio Priori et Monachis de Coldinghame.
6. Queta Clamatio de duodecima villa de Coldinghschyre.
7. Confirmatio quiete clamat. Patricii fil. com. Patricii de Villa de Swynewode.
8. Confirmatio donat. Davidis de Quickeswude, Ald Cambus, etc.
9. De 20 marc. solvend. Roberto de Aubeney.
10. Remissio 20 marcarum nomine Wattinga.
11. Remissio 20 marcarum nom. Wattinga in perpet. elemosinam.
12. Maiorj de Berwick et p.positis suis, ne impediunt extraneos mercatores qui venient ad prioratū de Coldinghame.
13. De octo solidis a molendino de Berwick ad Monachum in Farne Island.
14. Confirmatio Dav. de Quickswoode terr. de Old Cambus.
15. Breve Priori et Convent de S. Cuthbert de Swintoun antiquam.
16. Breve Priori Dunelm ad liberand. Nuncio Cardinal 40 libras, quas miserat per Monachos de Cold.
17. Priori, ut nullus capiat nam. suos vel hominum suorum in Baronia de Coldinghame, pro debito vel forisfco.

VII. *From Kings of England.*

1. Willielmi Confirmatio donat. Regis Edgar.

2. Edwardi Confirm. super concess Regis Alexandri.
3. Henrici Breve contra inquietantes regni et spoliantes.

In the Appendix to Mr Raine's History of North Durham, there is a continuation of charters by King John, Robert I., Edward, David II., Robert III., James I. and II., and numerous bequests by persons of distinction, conferring large possessions on the Priory. Mr Raine quotes not fewer than one thousand and seventy-four charters and writs, conveying property, rights and privileges, directly and indirectly, to this establishment. These documents are all in the Latin language, and many of the words strangely contracted, abridged, and marked, and the spelling is often peculiar. The names of places, in most instances, may be distinctly traced to the places of the present day. For example, Greiden, Leinhale, Bryghm, Ederham, Blakeder, Chynbryghm, Huton, Regninton, Fulden, Morthyngton, Eitun, Ristun, Fyschewicke, Vpsetinton, Swynton, etc., obviously refer to Graden, Lennel, Birgham, Edrom, Blackadder, Kimmergham, Hutton, Renton, Foulden, Mordington, Ayton, Fishwick, Upsettlington, Swinton, etc.

Mr Raine, in his elaborate History of North Durham, upon which an inconceivable amount of research, labour and talent has been bestowed, and to which, and his Surtees volume, we are indebted for much of the most authentic information contained in these pages, observes:—"To the Priory of Coldingham, as a daughter of the Convent of Durham, from the eleventh to the fifteenth century, or rather to its charters of foundation, I have devoted upwards of one hundred pages of my Appendix, under a deep conviction of the national importance of those records, which,

with the exception of a few of them, are now for the first time placed before the world. Every attention has been paid to accuracy of transcript; and much expense has been incurred in procuring type suited to their importance, and best calculated to convey to the eye of the reader the various modes of contraction in use, from time to time, during the centuries through which they extend." "The day," says Mr Raine, "is surely not far distant which will place before the world correct engravings of the magnificent seals preserved at Durham, in connection with the Church of Coldingham and Scotland at large. The collection is matchless. Here are seals of kings in a long line, of princes of the royal blood, of nobles, prelates, and men of rank, innumerable,—to say nothing of monasteries, gentry, and the lower classes. I have, to a certain degree, paved the way for such a publication, by printing at length, or in abstract, every Coldingham record, and referring, in brief descriptive mode, to every Coldingham seal. Of the numerous indulgences by Scottish bishops, from the thirteenth century downwards, with their most characteristic seals, my pages contain no notice. Let the Scottish clubs unite their resources for a while, and set themselves to the task. Much may be done in five years. An experienced architectural draughtsman, however, with the eyes and patience of a Blore, and line engraving, will be indispensable. Permission for anything short of this would probably not be granted."

It appears, from the numerous charters granted to the Priory of Coldingham, and the many endowments conferred on it, that its possessions, powers, privileges, and immunities, were boundless. It is supposed that it derived some of its sources of revenue from mulcts upon the inhabitants. For example, the inhabitants of Coldinghamshire were enjoined to pay a yearly tribute to the

monks of half a mark of silver for every carucate of land which they possessed. Coldinghamshire comprehended a track of country contiguous to Coldingham, and which included about an eighth part of the total area of Berwickshire.

One of the remarkable powers conferred by these charters was that over the men residing on the property to which right was given. We find the men classified with the lands and waters. The reading would imply a state of absolute slavery. It does not appear in what way, or to what extent, this power was exercised ; but it is understood that the labouring classes could not go where they chose in quest of employment, but must be at the command of the feudal barons. By one of the Scottish kings, the special privilege was conferred on the Priory of Coldingham to transfer as many of these bondsmen as they wished from distant parts, to inhabit the town of Coldingham, and of course to be employed for the benefit of the Priory.

Besides the extensive possessions bestowed by the Crown, many persons, in their enthusiastic zeal, lavished valuable gifts upon this religious establishment.

The rental of the possessions of the Monastery is most peculiarly important.¹ In all probability, it is the earliest document of the kind, with reference to Scotland, which has been preserved, and the services and modes of tenure which it developes, as then in use on the north of the Tweed, are not less new than valuable. It seems to have been compiled in the year 1298 ; and one of its objects appears to have been to ascertain the names of such of the tenants within the barony of Coldingham as had espoused the side of their country against the pretensions of England.

¹ Raine's Preface to Surtees' Publication, 1841.

Without quoting this rental at length, which occupies about twenty pages of the Surtees' Society's volume, we give a specimen of it, under the head "Swynton:"—

Rentale Antiquum de Redditibus Tenementis, etc., in Scocia.

SWYNTON.

Sunt in dominico iiij. carucatæ et dimidium terræ. Et quælibet carucata fuit viij. bovatarum. Et quælibet bovata fuit xij. acrarum et dimidii, et quælibet bovata appreciatur ad v^s. Pastura separalis continet circiter xxiiij. acras, et valet per annum xx^s. Sunt ibidem xix acræ et j roda prati, quæ valent per annum xx^s, et possunt quolibet anno falcari. Vastum ubi homines villæ communicant circiter v^{xx} acræ.

Sunt ibi duæ placeæ molendinorum, videlicet pro molendino aquatico et ventricio. Est ibi unus postis ad molendinum ventricium. Molendinum aquaticum vastum; quod si reficeretur valeret per annum viij.

Advocatio ecclesiæ non extenditur, quia in proprios usus.

Sunt ibidem xxiiij. tofta husbandorum et xij. carucatæ terræ, precium cujuslibet bovatae xl^d quæ solebant reddere per annum vj^s viij^d. Et est bovata xj. acrarum et dimidium.

Bracina communis cum libera bracina solebat reddere per annum xxiiij^s vj^d, nunc reddit per annum vj^d.

Sunt ibidem novem cotagia, ad quæ pertinent xij. acræ, et valent per annum xij^s vj^d, videlicet quilibet cotarius per annum xvij^d.

Then follows a list of the holders of these lands and others, of which we quote only one:—

Firmarii—Willielmus le Tayllur, tenet unum toftum, et xiiij^j acras terræ, quæ valent per annum xvj^s.

To the general reader, it may be more satisfactory to give an idea of these possessions in English.

At Simprin, a dwelling-house, tofts, pigeon-house, and gardens. At Swinton, about 460 acres of land, and 44 of pasture, with two mills, one driven by water, and the other by wind. There were also 44 cottages and yards, occupied by labourers, several tradespeople, such as tailors, smiths, millers, and gardeners; also, a brewery. At Harcarse, about 100 acres. At Fishwick, a mansion-house, garden, and pigeon-house, with about 200 acres of arable land, and 52 acres of pasturage; also, a mill, and two salmon fishings in the Tweed, called Northford, and another at Berwick Bridge, called Shipwell. It is mentioned that one toft, with a garden, was occupied by a weaver. At Paxton, a dwelling-house, with 160 acres, and four fishings. It is added that there was one free tenant occupying a house and 80 acres, with five labourers, one of whom had a toft and fifteen acres. At Edrom, one dwelling-house and about 100 acres of arable land, with a number of cottages. At Upper Ayton, three tofts and about 300 arable acres, two mills, and fishings. At Lower Ayton, a house (which was ruinous), and 330 arable acres. At East Lumsden, a house and 380 acres, then in the hands of the Prior. At Fleming-ton, a dwelling-house, ruinous, with a number of tofts and cottages, of which eight are on the sea-shore, having fourteen acres attached to them. At Aldengrane, a number of tofts and cottages, and a mill. At Rayington, a dwelling-house and ploughgate of land, occupied by the Prior; also, numerous tofts

and cottages, a mill, and a moor of about 1000 acres, affording common pasturage. At Coldingham, besides arable land and meadows, two mills, and a glebe for the sustentation of the Chaplain; also, peats and brushwood, two eyries of falcons, and fishings. Among the persons occupying the cottages belonging to the church are the following:—John, the forester; Roger, the plasterer; Abraham, the fisherman; Roger, the man of St Ebbs; John, the chamberlain; Hugo, the clerk (who probably wrote deeds); Robert, the marshal; Peter, the chaplain; Elias, the miller; Radulph, the messenger. At East Reston, a number of cottages, and land attached to them, three of them being occupied by the sacristan of Coldingham. At Swynewood, meadows for cows, and forty acres of wood, as well as peat and a brewery. At West Renigton, a manor place of the Prior, and a garden, with 200 acres, a number of tofts, and a mill. At Aldcambus, a manor place of the Prior, and 220 acres arable, with seven acres of meadow, and peats for the house. The quantity of wood and extent of muir is said to be unknown. A mill, with a brewery and bakehouse, are mentioned; also, an hospital for lepers. At Aymuth, described as situated within the territory of Coldingham, a great many tofts, cottages, and gardens, besides four breweries and a fishing. At Upper Lamberton, a brewery and a number of tofts. At Lower Lamberton and Prenderguest, a number of tofts, orchards, and cottages.

Some idea may thus be formed of the immense extent of the possessions attached to this establishment; and, judging from the number of breweries and bakehouses, it may well be remarked that the priesthood did not disregard their creature comforts.

The lands and houses belonging to or held of the church and

Prior of Coldingham, were partly let and partly occupied by the Priors and their servants. The leases appear to have been generally verbal; at least, only one written lease is extant. It is of the lands of Brockholes, Deanwood, and Harewood, which were let for fifteen years to one Atkynson, for ten merks yearly of Scots money, payable, in two equal moieties, at Martinmas and Whitsunday. The tenant and his servants, dwelling within the woods, were to be allowed fuel of fallen and dead wood, and also timber for bigging and repairing of houses, and also for ploughs and harrows for tith within the said lands, by the bidding of the Prior and deliverance of his officers; but the tenant was to have no swine nor geese within the said woods, nor any right to the warren (*i.e.*, rabbits) or venison within the same. Most of the tenants and all the labourers were taken bound, as a condition of their holdings, to work for the Prior in the culture of the lands which he occupied. Thus one of the husbandmen at Fishwic, having a toft and 100 acres of moor, was bound to plough one acre and harrow another in the year, getting his meat once in the day with four of his companions; he was bound, also, to mow two days in the week, getting for this work each day two ploughmen's loaves, three herrings, and cheese.

In regard to the extent of land kept in the hands of the Priors for culture, and the crops reaped, some indication is given by the following entries :—¹

Years, . .	1345.	1346.	1348.	1352.	1353.	1361.	1367.	1371.
Wheat, acres, . .	30	60	60	—	80	56	56	62
Barley, „ . .	26	24	30	50	—	20	42	52
Oats, „ . .	120	160	140	200	200	60	66	60
Peas and Beans, .	2	2	202	—	—	8	6	12

¹ Inventories and Account Rolls in Surtees' Publication, vol. for 1841.

The following entries give an idea of the stock kept, and which appears to have been partly at Coldingham, and partly at Ayton, showing that there was a farm establishment at each place:—

Years,	1346.	1348.	1352.	1353.	1356.	1364.	1371.	1372.
Cows,	26	24	40	50	8	40	40	50
Oxen for ploughs and waggons,	40	50	60	—	12	39	—	16
Cart Horses,	3	3	6	6	1	—	—	—
Oxen above 3 years,	12	16	17	21	7	17	16	—
Do. 2 do.,	—	15	33	26	3	15	} 64	—
Do. 1 do.,	22	15	42	—	2	20		—
Fat Sheep,	300	300	500	600	—	200	400	700
Ewes,	300	500	600	800	—	340	600	800
Hogs and Lambs,	300	400	400	500	—	240	500	500
Swine,	6	4	4	6	12	—	4	5
Boars,	2	1	1	2	1	—	1	1
Young Pigs,	26	30	12	14	2	—	24	26
Sucking Pigs,	24	6	16	20	20	—	—	—

The receipts for wool show a considerable revenue, which was partly derived from tithes, and partly from the flocks of sheep belonging to the Prior.

Thus, in 1346 there is L.20 received for five sacks of wool.

„ 1365 „ L.14, 6s. 6d., wool.

„ 1368 „ L.15, 7s. 6d. for three sacks.

It may be interesting to refer to an inventory of the goods and chattels belonging to this ecclesiastical establishment, which affords a tolerably good insight into the internal arrangements, and the manifold comforts of the inmates. Every year the Chapter of Durham exacted from Coldingham a particular account of receipts and expenditure; and when a new Prior was appointed, an inventory was required of the effects on hand, and for which he was to be responsible. The following inventory was taken in

1374, when Robert Walworth, then Prior of Coldingham, was promoted to Durham,¹ and the effects were delivered over to his successor, Robert Claxton. It is described as, "State of the House of Coldingham delivered to Robert Claxton, Prior, by the hands of Hugh of Sirrburne, monk of Durham, on the part of Robert of Walworth, Prior of Durham in the year 1374 :"—

In the pantry : 1 service of plate ; 1 platter of silver, for spices ; 3 dishes, of which two are somewhat broken, and 12 spoons of silver, of one pattern, with the name of Robert of Walworth engraved on them ; 6 other silver spoons, not strong ; also, salt-holders and candlesticks, sufficient for the hall table ; also, sufficient vessels for serving bread and beer ; also, 20 stones of cheese ; also, 2 tweeled table-cloths ; 1 tweeled napkin ; 9 table-cloths of linen, etc. etc.

In the kitchen : 1 kettle for furnace ; 1 yetling-pan of 12 gallons ; 2 ditto of smaller size ; 8 brass pots ; 1 brass mortar, with iron pestle, and other mortars of stone ; 2 hand-irons ; 1 roast-iron ; with other utensils for cookery.

In the brewery : 2 large new kettles ; 1 small do. ; and other instruments for baking, as well as brewing.

In the larder : 25 oxen and 8 cows, salted ; 24 salmon, salted ; 2 casks of white herrings ; 16 cod ; 42 stock-fish ; 12 magre, each 500, of red herrings ; vessels and other utensils sufficient.

In the cellar : 1 pipe of wine, and half a pipe of Gascony wine ; 2 pitchers of pewter ; 4 pair of flagons.

In the granary : 4 quarters of wheat, of home growth ; of barley, 2 chalders and 1 boll ; of oats, 10 chalders, excepting the sheaves given to the horses of guests, and also of the Prior, and to oxen employed in cultivation ; also, 2 casks of wheat flour.

¹ Surtees' Publication, 1841, p. 74, App.

It may be proper to give the contents of another inventory, somewhat different from that already referred to, and which is dated 10th January 1446,¹ and contains the effects delivered over by Prior Oll to Prior Nesbit:—

In the church: 1 cassock; a cope of one pattern, with 3 albs for the same; also, a white cassock, with stars interwoven of silk, along with an alb of the same pattern; also, a red cassock, with an alb for festivals; also, 2 tweeled mantles, with 2 fronts of silk, with arms gilded, for covering the altars; also, 2 other mantles for do.; also, 2 cups, of which one gilded and another silvered; also, 2 missals; also, 1 portiforium, for the use of the monks at Berwick; also, 2 chaunting books; 4 books for office of sprinkling holy water; 1 procession book; 1 book of legends; 1 book of collects; 3 boxes for holding Christ's body; 1 book of the evangels; 1 book for saints' festivals; also, 1 book, in which are contained the Proverbs of Solomon, books of Psalms, prophecies of Merlin, with many other things in the same book; 1 pair of altar cloths, ordered by William Drake; also, 1 ditto, bought by John Oll, the late Prior; a cup, made of tin; a pair of cruetts; also, 1 veil for Lent, with a cloth having the sepulchre of our Lord depicted on it.

In the hall: 4 tables; 4 pair of forms; 2 long forms (trestle); a bench fixed to wall, with a back; 2 basins; with 2 washing-stands.

In the sleeping apartments: 1 bed of green colour, with tapestry of same pattern, with figures of pelicans and small red roses woven into it; also, another of same pattern, with zones and white flowers; also, another bed of green colour, without tapestry;

¹ P. 82, App. Surtees' Publication, 1841.

also, a bed of light blood colour ; also, a bed, with figures of trees and pelicans interwoven ; several other beds ; also, 3 pair of (the rest not intelligible), etc. etc. ; also, 1 coverlid of green colour, with figures of griffin ; a dormande ; a quilt ; a feather bed ; 3 curtains ; 4 dust pans ; a small table, with an iron lock ; 2 chests, with press ; also, in Coldingham, a chest, with iron lock, for holding robes and other things.

In bake-houses : 2 pipes for the bowting ; 2 bowting clogs ; 2 moulding boards ; 6 kneading troughs ; 1 round braced of iron ; 1 gridiron.

In pigstye : 1 steeping vat ; 2 firloths, etc. etc.

In brewery : 1 kettle ; 1 cauldron ; 1 mash vat ; 4 cooling vats ; 1 wort vat ; 2 wort dishes ; 7 hogsheads ; 6 barrels for holding beer, etc. etc.

Then follows an inventory of articles in the kitchen at Berwick, and in the pantry at Coldingham, which it is unnecessary to enumerate.

From these details, which show the variety of gowns and surplices worn by the Prior and officiating priests, the number of beds, besides other furniture, in the sleeping apartments, and the ample stores of provisions and good cheer in the kitchen, larder, cellar, brewery, and farm-yard, we can easily infer what must have been the magnitude and opulence of an establishment of which those were only some of the component parts.

Besides the immense revenue which the Priory must have derived from its extensive possessions, before referred to, there were other sources of income, such as the tithes of corn, lambs, wool, fish, lint, etc. In the year 1345, a sum of L.5 was received

for the tithes of sheaves from Reston, Renton, Eyemouth, and Edincraw; and in 1399, the sum under this head is stated to be L.40. The lambs in the Barony of Coldingham and other districts, of which the Prior drew a tenth, were paid sometimes in kind, sometimes in money, being commuted in one year at 6d., and in another at 9d. per lamb. In 1413, there is an entry of L.16 received for 320 lambs, at 9d. each. There are in the accounts frequent references to cod and ling, dog-draves and herrings,—most of which were got as vicarage teinds. It is probable, however, that the servants of the establishment themselves engaged in fishing, as amongst the articles belonging to it in the year 1374, the following are specified:—Ropes for the fishing at Eyemouth; one large boat, with all its pertinents; also, another large boat, with masts and yard, with one old sail; also, a small boat, with all pertinents; one skiff, with 4 oars. Also, at the port of Coldingham, 1 small boat, with masts and sail, and 6 oars; one coble, with 2 oars. These boats, however, were used for other purposes besides fishing.

There was still another source of revenue, consisting of the offerings of those who came for religious worship, or rather to bespeak the prayers of the priest, or to make confessions. These offerings were made at its dependant chapels, as well as at the Priory Church, and were more particularly given at great festivals, of which the following is an example, taken from one year's account:—

For 7s. in offerings on Christmas day.

„ 14d. do. at Feast of Purification of Blessed Mary.

„ 5d. do. at Feast of Assumption of Blessed Mary.

There were also in every year's account so much entered as fees for purifications, marriages, baptisms, and deaths.

In several parts of Berwickshire there were these chapels dependant on Coldingham. At St Ebbs, Ayton, Eyemouth, Lamberton, Mordington, Berwick, Chirnside, Oldcambus, Fishwick, Upsettlington, Swinton, Ednam, and Earlston, such chapels existed; and from these districts a considerable income was drawn to Coldingham, by offerings at the altars, though the repairs on these chapels and their internal furnishings were defrayed at the cost of the Coldingham revenue.

Besides the extensive possessions and sources of revenue which the Priory enjoyed, there were privileges accorded to it which demonstrate its great importance. The Priors were empowered to hold courts, both on civil and criminal matters; and as an illustration of the severe and summary manner in which this power was exercised, at least when the crime committed was against the Prior or the establishment, it is alleged against one of the Priors, that one William Alan, the master of a ship, having, for the support of himself and his crew, stolen six lambs belonging to the Monastery, the Prior sent persons in pursuit, and, having captured Alan, caused him to be hanged at Berwick. At an early period, the King's Supreme Justiciary for the south of Scotland used to hold a circuit court at Coldingham; and the reason given in the proclamation to that effect is, that that town had been selected "on account of the houses and hostelries, which are there more abundant than elsewhere in the aforesaid sheriffdom;" but in the same document it was declared that the circuit court would be held at Coldingham, only by favour of the Prior.

A chapter might here have been introduced, describing how the revenues of the Priory were collected, and the purposes to which they were generally applied, of which very minute particulars are

on record ; but, to avoid being tedious, it may be enough to state, that a portion of the revenue was paid to Durham, while by another portion the Priory and its dependencies were kept in repair, and internal decorations were furnished ; but, beyond a doubt, by far the greater proportion of the income was consumed on articles of sustenance and drink, and in maintaining the costly habits and establishments of its priesthood and office-bearers. Certainly the superior officers did not undergo much penance in restriction from the gratification of the palate.

In closing the chapter, we must not omit to give the Papal taxation of the Priory and its dependant chapels, which Mr Raine informs us consists of a roll on two membranes, in a hand of the early part of Edward I. The title is in a hand of the fifteenth century.

COLDINGHAM.

Ecclesia ejusdem cum capella et portione sacristæ,	cij. [℥]	xix. ^s	vj. ^d
Redditus ejusdem cum molendino et piscaria,	cxij. [℥]	vj. ^s	vij. ^d
Cultura ejusdem cum xx carucatis terræ,	xl. [℥]		
Terræ dimissæ ad firmam cum perquisitis curiæ,	cij. [℥]	xvj. ^s	vij. ^d
Bona mobilia in fetu vaccarum et ovium,	ix. [℥]	xiiij. ^s	ob.
Lana et Agni ejusdem,	xliij. [℥]	xix. ^s	vij. ^d
Ecclesia de Lambertone,	xij. [℥]	vj. ^s	vij. ^d
Ecclesia de Berewyke,	lxvj. [℥]	x. ^s	vij. ^d
Ecclesia de Fychewyke,	xx. [℥]		
Ecclesia de Swyngtone,	xxij. [℥]		
Ecclesia de Stychehille,	xxvj. [℥]	xij. ^s	iiij. ^d
Medietas Ecclesiæ de Ederham,	xxvij. [℥]		

Summa diij^{xx} vij.^s ob.—Decima lix.[℥] iiij.^s vij.^d

Mr Raine observes, the taxation of ecclesiastical benefices for

Papal tenths is new to the Scottish antiquary ; and the preservation of a document of this nature among the records of the Church of Durham is easily accounted for, from the circumstance that, after those tenths had been for a period conceded by Pope Nicholas to Edward I. (Scotland being then under the yoke of England), the Prior of Coldingham was collector within the archdeaconry of Lothian. The Pope's bull of concession is printed in the Surtees volume, from the original in the chapter-house of Westminster ; and a receipt is also there printed, which connects the list of taxation with Coldingham and Durham. To this receipt is appended the seal of Prior Middilton, of which an engraving is given in the volume referred to. That volume is the elaborate work of Mr Raine.

CHAPTER IV.

THE SUCCESSION OF PRIORS, AND LEADING INCIDENTS IN
THE HISTORY OF THE PRIORY.

FROM the period of its erection in 1098, up to the year 1560, the Priory of Coldingham appears to have been, to some extent, continuously occupied for religious purposes; at all events, we are able, up to that date, to trace a continuous succession of Priors, with the exception of the first forty-two years. At the latter date, in common with the other monastic establishments of Scotland, it sustained a final overthrow. Still, however, a portion of it continued to be occupied as a place of worship until the year 1650, when it became the object of attack by Cromwell. After a siege of two days, the main tower in which the besieged defended themselves was so shattered by the artillery, that they were obliged to capitulate. In all probability the tower here referred to is that which fell about eighty years ago, leaving the fragment already described.

The period from the demolition by Cromwell to the year 1662, appears to be the only time, since its erection, that we find this building to have been wholly unoccupied or untenable, being only twelve years out of 758. It may, even during this short period, have been in use, but this we are unable to trace; and, from what is stated in the sequel, it rather appears, during that

time, to have lain desolate. No doubt it suffered repeatedly from disastrous burnings, but the damage thereby occasioned must have been speedily repaired, in whole or in part.

Of the Priors who presided from the period of the erection of the Monastery in 1098 to the year 1141, we have been unable to ascertain the names. In 1127, Robert, Archbishop of St Andrews, within whose diocese the Priory was situated, importuned by David, and probably influenced by Archbishop Thurston and other dignitaries of the English and Scottish Churches, granted to the Priory exemption from the exactions and interference of the ministers of prelate authority; and this privilege, as powerfully perhaps as the weight of opulence and the greatness of monastic influence, contributed, in the circumstances of the period, to exalt the inmates of the Priory to a high place among the agents who moulded the interests of the nation. Subsequent diocesans, however, abridged and attempted to revoke the exemption, and made demands or inroads on the Priory, which frequently placed the monks in an ambiguous and embarrassing position, and occasioned costly appeals to the Popes, and to conciliar interference. The Priory was enthralled, too, by its filial connection with the Church of Durham; the latter wielding the power of electing the Priors, and exercising a right, concurrent with that of its own inmates, over its possessions.

The office of Prior was arrayed in all the trappings of worldly glory. Unlike any other ecclesiastic in the kingdom, he maintained a retinue of seventy functionaries, who bore titles, sustained appointments, and shared a curious division of labour, more befitting the magnificence of a princely court than the mortified retirement of a cloister. The Priors of Coldingham mingled much

in the political intrigues of the country, and figure somewhat flauntingly on some of the pages of its history ; yet they could not prevent the rebound upon themselves of detrimental, and even disastrous and devastating interferences, from at once freebooters, nobles, kings, and popes.

The first Prior, whose name we find presiding over this Monastery, is Symon, in 1141, in the reign of David I. His retinue is said to have been equal in number to any in the kingdom. He occupied extensive apartments in the Monastery, and had a hunting seat or tower at Houndwood, where a considerable portion of his time was probably spent. We have a continuous list of the Priors from Symon to the time of the Reformation. Most of them upon the list, during the three centuries after the foundation, appear, from their names, to have been Englishmen ; and nearly all of them were translated from Coldingham to fill the same office at Durham. Of the first six Priors, extending over a period from 1141 to 1214, we knew little, until lately, but their names. Herbert succeeded Symon ; and Bertram, Ærnald, Radulph or Ralph, and Gaudfrid or Germanus, were the names of those who followed. In Chapter II. we have introduced the reader to Ærnaldus and Radulphus, with whom we have now come in personal contact, having actually seen their bodies, or rather their ashes ; and, from their relative position, there can be little doubt that the latter succeeded the former in the Priory. The seventh Prior, Thomas de Melsonby, presided from 1215 to 1218. In the year 1214, it was enacted that, as one chaplain was not enough, there should be two, of whom one was the parish chaplain, to serve the cure and the parish. The other was appointed to celebrate masses daily for the soul of Roger of Malsonby, who had

given much property to Coldingham. These two chaplains were appointed to live in one house, and to eat their meals together. There can be little doubt that Roger here mentioned was an ancestor or relative of Thomas, about this time appointed Prior. The duties and daily occupation of the monks who resided in the cloisters, is described at this time to have been to attend the public services of the Church, as well as to perform their more private religious services. They were not ordained priests, and could administer no sacraments, nor give absolution; but, attired in their black woollen cloaks, and walking in solemn processions through the aisles of the Church, they added greatly to the effect of the public ordinances there performed. The death of Thomas de Melsonby was hastened by an occurrence which nearly proved fatal at the time. Lodging for the night at the Abbey of Lindores, a fire broke out in the chamber where he slept, through the carelessness and rioting of those who had charge of the wine, and the Prior was nearly suffocated. He was with difficulty conveyed to Coldingham, where he breathed his last on 13th May 1218.

Thomas de Melsonby appears to have been a man of refined taste. Mr Raine particularly refers to a charter granted by him of a carucate of land in Renton, as being perhaps one of the most beautiful specimens of ancient caligraphy to be found in the treasury of Durham. Every other charter in which Prior Thomas is mentioned is very beautifully written; and when it is recollected that some of the finest parts of Durham Cathedral owe their origin to his munificence, it is more than probable that the caligraphy of those charters which he witnessed was not a work of chance. His beautiful seal proves his attention to the art of engraving; and it is not too much to suppose that he carried with him to his courts

a favourite monk, who had made more than ordinary proficiency in the art of writing.

In 1216 the Priory was plundered and partly burned by the mercenaries of King John of England, when retreating from Lothian southward. On that occasion, John also burned the town of Berwick, setting fire with his own hand to the house in which he lodged.

Thomas Nesbit appears to have succeeded Melsonby in the Priorate, his name occasionally appearing in that capacity between the year 1219 and 1240. On the 18th June 1221, he attested the dower charter of Alexander II., at York, granting to his Queen the Baronies of Jedburgh and Lessudden. During this period we have also the name of Anketin, but there is little said of him. Of the three next Priors, covering a period from 1240 to about 1266, we have very little information. The name of the first was Richard, of the second, Henry, and the name of the third was Roger de Wolviston. Neither is there anything important on record as to the next two Priors. Henry de Horncastre was elected in 1266, and presided till 1279. In 1291 and 1296, he swore fealty to Edward I. at Berwick, and in return received protection for himself and the Convent. It appears he rewarded the Prior of Durham for his appointment to the Priorate of Coldingham, with an annuity of L.108, 10s., showing rather an impure state of church preferment. William de Meddleton succeeded Horncastre, and retired from office, on account of old age, in 1303, when the Prior of Durham made him an allowance of meat and drink for the remainder of his life. The next Prior, William de Gretham, was appointed in 1304. The year after his appointment an attempt was made to wrest the office from him. At

variance with Anthony Bek, then Bishop of Durham, that prelate sought to mortify the pride of Gretham by bestowing the revenues of the Monastery on another. Bek, formerly Patriarch of Jerusalem, was pompous and overbearing. He prevailed with Pope Benedict XI. to issue a bull handing over the Priory of Coldingham, as to all its revenues and immunities, to Hugh, Bishop of Biblis, who had been expelled from the Holy Land by the Saracens, and reduced to extreme poverty. The Pope was the more ready to give effect to this unjust solicitation, seeing it relieved him from providing for the expelled bishop at the Court of Rome, or in any of his Italian churches. The King and Parliament, however, frustrated this ungracious attempt, by rejecting, as unjust and unconstitutional, the instrument submitted to them; Hugh having personally presented it at Westminster on 5th April 1305. Thus, through the intervention of the Crown, did the Priory escape the tyranny of Bek, and the Pontiff's selfish usurpation.

The Priors in succession who followed Gretham were, Richard de Quixwood, Richard de Whiteworth,¹ Adam de Pontefract, William de Scaccario, Walter de Scarisbeck, Adam de Lamesley, William de Bamburgh, Robert Walworth, Robert Claxton, John Steel, John de Akecliff or Oakcliff, William Drax or Drake, John Olle or Oil, John Ayre, Thomas Nesbyt, John Pencher, Thomas Haighton, Thomas Wren, Alexander Stuart, natural son of James IV., David Home, Robert Blackadder, William Douglas, Adam, whose surname is not ascertained, John Stuart, natural son of James V., created Prior, with consent of the Pope, though a mere

¹ These names, however, we believe, apply to the same person, as we find the name of the former given also as De Quitworth and Whitworth.

infant; John Maitland, on whom the title of Commendator of Coldingham was first conferred; Francis, eldest son of the late Prior, John Stuart; Alexander, Lord Home; Francis, Earl of Bothwell; and John Stuart, the last who bore the title of Commendator. The period during which the names of these parties are found presiding over this establishment extended from 1311, when Gretham ceased, to the year 1622, when John Stuart was appointed Commendator.

Amongst the Priors just enumerated, we have, as might be expected, a variety of character: some distinguished for their exemplary deportment, others for their vice and profligacy. Robert de Quixwood was either ejected or resigned, because of intemperance and remissness in the discharge of his duties. Adam de Pontefract was killed by a fall from his horse, while riding between Lindisferne and Coldingham. William de Scaccario was excommunicated, for incontinence and embezzling money belonging to the Monastery. William de Bamburgh was expelled on account of his vices. Robert Claxton was ejected from office, and expelled the kingdom, having been accused before the Scottish Parliament of felony, in exploring and revealing to the English the King's councils and the private affairs of the State. William Drax, or Drake, was charged with many crimes of a sacrilegious nature, and with instigating the English to set fire to the Monastery and its offices, in which were contained the images of the Holy Crucifix, the Virgin Mary, and all that was calculated to excite veneration. He fled to England, and never dared to return. William de Scaresbeck, Robert Walworth, John Steele, bore respectable characters. John Ayer was accused of being of servile condition. John Pencher abdicated his charge.

Robert Blackadder was slain while hunting, with six of his attendants, by David Home of Wedderburn, on 6th October 1519. This occurred near the village of Ayton. Nothing is recorded to the disparagement of the other Priors, while some of them are characterised for distinguished scholarship, political sagacity, and religious deportment.

About the middle of the fifteenth century, we have some curious writs granted to and by the Priors, and written in the Scotch language. We give an example, taken from Mr Raine's Appendix :¹

Warrantia dni Alex' Home mil. & Alex' fil fca domui de Coldingham.

Be it knawen till all men be thir present lettres vs Alex' Hovme of thatt ilk knyght and Alex' Son and Ayere to the said f. Alex' lely and trewly to be bundyn and straytly oblyse vs thatt whe sall maynten hepp suppvell and defennd dan John Oll and his successours priours of Coldynghaime thair men thair s'uants thear lands, &c. &c. upon the said Priours coste for the terms of Sixty yheeres next eftir folowande the date of thise our presents fres but fraude or gile, And att whe sall sett na landes &c wythoute the consennt of the Prioure beyng for the tyme &c. &c In wytnesse of the whilke thyng whe the said f. Alex' and Alex' has sett to our seales the fourte day of Januer the yhere of our lorde a thousande four hundreth fourty and twa yheere.

During the regency of the Duke of Albany, in the feeble reign of Robert III., the Priory passed, by an act of its own inmates, under the surveillance of Alexander, the Laird of Home, as under-

¹ P. 105.

keeper of it for the powerful family of Douglas; and, in consequence, it soon became limited in its resources, and shorn of its authority, and eventually acknowledged the family of Home as the lords of all its possessions. The grants by the Pope were, however, declared null and void by King Edward.

About the year 1430, the Priory again sustained great damage from conflagration. It was on this occasion that Prior Drake or Drax was accused of instigating the English to set fire to it, but strong suspicions were entertained that he did so with his own hand. This unprincipled churchman was also a party to robbing the Scotch ambassador near Cockburnspath, as he was, in company with six men, carrying 2000 merks to be paid to the King of England. If much of the edifice was consumed on this occasion, it was most probably in that part of it now no longer extant, and it seems the fire did not extend to the north and east walls, which were not destroyed.

We have a curious description of the splendid cavalcade which accompanied Margaret, eldest daughter of King Henry VII., from Berwick to Edinburgh, previous to her marriage with James IV., in 1502. They proceeded by way of Lamberton Kirk to Fast Castle, where Margaret lodged for the night, and "the companie lodged at the Abbey of Coldynham and in the towne, where was ordonned met and drynke for them, and also liveray for their horses of hay and otts, ychon to his quantytie." Among those who fell at Flodden Field, in September 1513, shortly after Queen Margaret's marriage, the most illustrious individual was Alexander Stuart, natural son of the King, who, with other high ecclesiastical offices, then held that of Prior of Coldingham.

In the reign of James III. of Scotland, an attempt had been made

to suppress the Priory, and to annex the property to the Royal Chapel of Stirling ; and the King not only obtained the sanction of his Parliament to the project, but, with their concurrence, sent envoys to Rome to procure the assent of the Pope. But the Homes, enraged at the attempt, conspired with the Hepburns, under the auspices of the Earl of Angus, to dethrone the King. The Homes and Hepburns were powerful and numerous in the Merse and Lothian, and resolved to resent, as a grievous injury, that so opulent a Monastery should be suppressed, and that its possessions and revenues, intermixed with their estates, or payable out of them, should be put into hands that would assert all their claims with rigour. There was, besides, at this time, much mutual hatred and jealousy between James and a great part of his nobles, he evidently forming schemes for depressing their power. An open rebellion ensued, and on 11th June 1488, a battle was fought at Stirling. The King's main body was put to the rout, and he himself, flying from the field of battle, retired into a mill, where he was slain by his pursuers.

During the reign of James IV., the Priory continued under the influence of the Home family. In that reign, David, the seventh and youngest brother of Lord Home, was Prior of Coldingham. He was held in high estimation for his probity and parts ; but this was a time of fearful calamity for all these brothers. In 1517, David was cruelly murdered by James Hepburn of Halls, his own brother-in-law, aided by Hately of Mellerstain and other borderers. It was supposed that this bloody deed was perpetrated by these parties, to ingratiate themselves with the Regent Albany, by avenging the assassination of the Frenchman, De la Beauté. Though not pertinent to the present history, it may be proper to

explain how the Regent Albany came to be interested in the murder of De la Beautè. Albany had for a time retired to France, leaving the government of the eastern and middle marches of Merse and Teviotdale in the hands of a French chevalier, called Anthony D'Arcey, whose handsome person had also procured for him the title of "Seigneur De la Beautè." Home of Wedderburn and he having quarrelled in the neighbourhood of Langton, near Dunse, De la Beautè was obliged to consult his safety by flight. Pursued by John and Patrick Home, brothers of Wedderburn and of David the Prior, he galloped through the town of Dunse, and had not proceeded much above a mile to the east, when, his horse having accidentally stumbled, he was overtaken and slain by his pursuers, who, cutting off his head, brought it to Dunse, where it was exposed to public view, and afterwards carried to the Castle of Home.

In the course of the fifteenth century, the unhappy monks of Coldingham became more and more a prey to the less scrupulous of the powerful barons of the district. The sanctity of their Institution had now been entirely disregarded, and the precedents of spoliation which had been set, stimulated many to take a share of the plunder. A want of discipline prevailed, and the inmates became dissolute in their habits. Admonitions, cautions, and reproofs emanated from Durham, of which the following are examples :—" May 1442.—Whereas it has come to our knowledge that John Mousley, our brother, living under your government, conducts himself intemperately and dissolutely, going about the town of Coldingham, and entering the public houses of the laity, and frequenting taverns, drinking beer, against the honour of our religion, the decorum of manners, and to his own personal hurt.

Having regard, therefore, to the prosperous advancement of our religion, and there being so many things militating against regular discipline, we beg and require you, that, declaring the matter to him before all the brethern dwelling with you, you strictly restrain the said John from such misconduct, and that he conform himself to the course of a better life, and to the habits and to the honour of the brethren ; which, if he do not, we may be forced to apply such a remedy as will make him fear to perpetuate like things in future. Therefore you will inform us immediately, by your letters, whether he delays to obey our admonition." Again, in September 1453, we find a letter in these terms :—"From credible reports, we learn that our brethren, John Dorward and Robert Knoute, residing with you, wear the garb of religion, but do not lead a regular life of decency of morals, but rather impugn, by their acts, the honour of religion. For they, as it is said, insolently wander through the towns and villages of the district, and in suspected places, most inconvenient to our order, and conduct themselves frequently before seculars with reproachful words, to the injury of religion, and scandal of individuals. Wherefore we instruct you immediately to warn the said brethren called before you, that they neither eat nor drink in Coldingham except in your presence ; nor go beyond the bounds of our Monastery without your special license, the cause of the journey, the place visited, and the hour of return, being truly ascertained and recorded. And we wish that you should not be too free to grant license of this kind, unless when grave necessity or manifest utility demand it ; inhibiting them, moreover, from violently drawing their knives or other arms, or threatening or offering other insolence."

About this time the Priory seems to have been in a defenceless

state, and its revenue to have been greatly reduced. It appears that the Prior and monks were at times obliged to take shelter at the Priory of Lindisferne, or Holy Island, where a large building, 150 feet square, was erected for their accommodation. Its ruins are still observable, and are said even yet to retain the traditional name of Coldingham Walls.

In 1522, William Douglas, brother of Lord Angus, seized the office of Prior by force, and successfully resisted all efforts to expel him. He was constituted Abbot of Holyrood by his brother Angus, and died in 1531. Adam, his successor, who presided till 1541, was removed to Dundrennan, to make way for John Stuart, the infant and illegitimate son of James V. During John Stuart's infancy, the King enjoyed the revenues, but found his possession of these less luxurious and undisturbed than any of his ecclesiastical predecessors. In November 1544, the church and town, after being seized by the English, were successfully fortified against the Regent Arran; and, in September 1545, the Abbey, during the devastating incursion of the Earl of Hertford, was once more, to a great extent, destroyed by fire. After such a succession of fires, assaults, and batteries, it is indeed not surprising that so little of the old Abbey should be now extant. John Stuart, having now attained maturity himself, drew the revenues of the Priory. It appears that the Prior was not enjoined to celibacy, John Stuart having married Lady Jane Hepburn, daughter of James, fourth Earl of Bothwell. The marriage was solemnised at Seton on the 4th January 1561, Queen Mary honouring the nuptials with her presence. John Stuart died at Inverness in 1563, when on a tour to the Northern Circuit with his brother, the Earl of Murray. Godscroft states that he made

this tour to avoid the importunities of his wife, who wished him to assist Alexander Home of Manderstone in robbing David Home of Wedderburn of the teinds of Kelloe, which were the ancient inheritance of the family.

John Maitland, second son of Sir Richard Maitland of Lethington, received the appointment to Coldingham in exchange for the Abbey of Kelso. He retained this rich endowment till 1570.¹ In 1568 he was created a Senator of the College of Justice. On the death of his father, in the previous year, he was appointed Keeper of the Privy Seal. In 1570 he incurred sentence of forfeiture, for his adherence to the Queen's party, and was deprived of his offices and benefices, and took refuge in the Castle of Edinburgh. On its surrender in 1574, he was sent prisoner to Tantallon Castle. In February 1574, he was restricted by an act of Council to remain with the Lord Sommerville, at his house of Cowthaly, and within two miles thereabout, under penalty of L.10,000. After four years' captivity, on the following year, a letter of *rehabitation* in his favour, as Commendator of Coldingham, passed the Great Seal. On 26th April 1581, he was knighted, and re-appointed Lord of Session. In May 1586, King James appointed him Keeper of the Great Seal, with the title of Vice-Chancellor. He was soon after created High Chancellor and a peer of the realm, by the title of Lord Maitland of Thirlstane. He died on 3d October 1595, and was buried at Haddington, where a splendid monument, with an epitaph composed by James VI., was erected to his memory.

¹ Two charters granted by John Maitland, as Commendator, the one dated 21st December 1568, and the other dated 15th April 1570, shortly before he demitted the office, are also in the possession of Mr Watson.

Godscroft tells us that, on Maitland's removal from the Commendatorship, it was offered to his kinsman, David Home of Wedderburn, who, from conscientious motives, declined to accept it. It was then bestowed on Francis, eldest son of the late Prior, John Stuart. Some historians introduce Sir Alexander Home of Manderstone as the successor of John Maitland; but we have before us the most conclusive proof that the successor was Francis, namely, charters granted by these two Commendators, Francis Stuart and Sir Alexander Home,—that by the former bearing date 29th September 1578, and the latter being dated 16th November 1582. Francis Stuart is said to have been a turbulent individual; yet, notwithstanding he was perpetually engaged in treasonable intrigues against the King, James VI., many honours and estates were lavished upon him, and he was created Earl of Bothwell, Constable of Haddington, Sheriff of Berwick, Bailie of Lauder, and High Admiral of Scotland. In 1595 he was obliged to flee the country, on James' release from confinement, to which he had been subjected by him for some weeks in Holyrood House. In 1624 he died at Naples, in obscurity and want. It has been said that Francis Stuart preceded John Maitland, and that the former presided over the Priory little more than a year. Now we have before us a charter by John Maitland, specially signed as Commendator "de Coldingham," dated 15th April 1570; and that already referred to, by Francis Stuart, dated 29th September 1578, also subscribed as Commendator of Coldingham. Francis must therefore have presided many years as the successor of Maitland.

The next Commendator was Alexander, Lord Home, who was afterwards created Earl of Home and March, having rendered

good service to his Sovereign in quelling the insurrections of Bothwell.¹

We here encounter a difficulty in the successorship to Lord Home. All the historians we have been able to consult, represent his successor to have been John Stuart, second son of the banished Earl of Bothwell; but we cannot reconcile this with a charter granted by Francis, Earl of Bothwell, Commendator of Coldingham, dated 4th December 1587. We have thus Francis granting a feu charter in September 1578, Alexander in November 1582, and again Francis in December 1587, all as Commendators. The only conclusion to be arrived at appears to be, that Francis Stuart held the office twice, Lord Home being the intervening Commendator.

The charter in 1578 is subscribed "Francis, Commendator of Coldinghame," and that in 1587 is "Franciscus, Commandatarius de Coldingham." We have perused the original charter of 1578, and we are in possession of a copy of the latter, taken by Mr Watson from the original.

In this view, John Stuart, the second son of Francis, Earl of Bothwell, succeeded his father, and was the last Commendator of Coldingham. He received a charter of the lands and baronies belonging to the Priory, united into one barony, dated 19th October 1621. To support him in his extravagant career, he alienated the greater part of the property thus acquired, in small

¹ An ancestor of this Commendator, probably his father, held the office of Bailiary of Coldingham. In the year 1506, October 21st, we find Alexander Lord Hume served heir to his father before William Sinclair of Northrig, Sheriff-Depute of Berwickshire; and amongst the subjects retoured is stated the office of Bailiary of Coldingham. It is curious to peruse the list of jurymen on that occasion.

by not having
in this name?

lots, to private individuals; and the charters in the hands of many of the small proprietors in the neighbourhood were granted by him. The Lordship of Coldingham was afterwards given to Lord Home, in whose family it still remains.

Tradition says, that when the Abbey was destroyed, the sonorous bell of the Church was carried to Lincoln, and that it still loads the breezes around that city with its powerful tones.¹ Some years ago, in taking down a portion of the fallen tower, a skeleton of a woman was found, who, from several circumstances, appeared to have been built alive into the wall. The bones of her feet were in her shoes. The shoes, or rather sandals, were of thin leather, with lachets of silk. They were long preserved in the custody of the minister of the parish, but have now been lost sight of.

In November 1566, Queen Mary, on recovering from a dangerous illness, with which she was seized at Jedburgh, after visiting the Castles of Hume, Wedderburn, and Langton, having first spent two nights at Kelso, proceeded towards Berwick, where she remained till next day. She was attended by a splendid cavalcade of upwards of a thousand horsemen. On the following morning she set out for Coldingham Priory, where she lodged one night. Some chroniclers record that she rested for the night at Houndwood, the Prior's hunting seat, and that she left her numerous escort to enjoy themselves at Coldingham; but a recent writer holds the Queen's resting-place to have been Coldingham, which

*No. The w
in sight of
when they
at her and
followed. M
she retired
Houndwood*

¹ Having been informed that the bell, with the word "Coldingham" impressed on it, was in a lumber apartment in the Cathedral at Durham, we applied to Mr Raine to ascertain the fact. Mr Raine replied that such was not the case. It is possible, therefore, that Lincoln may possess it; but, if it is so, under what circumstances it was conveyed thither, we cannot discover.

was then truly more on the route between Berwick and Edinburgh.

The latter persons who held the office of Prior, did so only nominally, and had no ecclesiastical functions or character. They were generally favourites of the reigning Sovereign, who took that way of giving to them the means of enriching themselves.

CHAPTER V.

THE MINISTERS OF THE PRIORY CHURCH FROM THE REFORMATION TO THE PRESENT TIME, WITH SOME ILLUSTRATIONS OF EARLY CHURCH DISCIPLINE.

At the close of the preceding chapter, it is stated that the Prior, now designated Commendator, performed no ecclesiastical functions. For a period then of about fifty years after the Reformation, we are unable to discover the names of the ministers of this Church. During a part of the Commendatorship of Alexander, Earl of Home, it appears that one Alexander Watson officiated as clergyman. He was appointed in 1608, and possessed the living till 1623. In 1616 we find the name of William Douglas, who, it is presumed, may have been at first assistant to Alexander Watson during the last seven years of his incumbency, and then continued in the living till 1653. His successor was Christopher Knowes, who held the cure only three years, having died in 1656, when Samuel Douglas succeeded; and, coupled with his name, there is also that of David Home, but their joint duties appear to have lasted only one year, though the name of the latter is connected with the Church till 1664. In 1665 we find the name of Alexander Hewell, who held the living till 1671, and was succeeded by Alexander Bannatyne; and in 1692 Alexander Douglas' name is mentioned in connection with this parish.

It has been generally understood that the Reverend John

Dysart was the first Presbyterian minister appointed to the Church of Coldingham after the Revolution in 1688. It appears that Alexander Bannatyne was incumbent at the time of the Revolution, and was succeeded by Alexander Douglas in 1692. In all probability, during these troublous times, the church duties in the Church of Coldingham were, like those of many other churches in Scotland, in a state of abeyance; ministers having been expelled from their homes, and driven to seek shelter in caves and among the mountains. The people were not permitted to meet for worship publicly; yet, devoted to their religion, they assembled themselves on the hill-side, or in the glen, well armed and accoutred, that they might be prepared to defend themselves against surprise and attack by the Government troops. Often, indeed, were they interrupted in the midst of their devotions, and the clashing of swords succeeded to the voice of prayer. Such we may conceive to have been the state of Coldingham during the incumbency of Alexander Bannatyne. With regard to Alexander Douglas, we find conclusive evidence in the session records that he was the minister ejected previous to the induction of John Dysart; and not only so, but that he carried with him the communion vessels and other articles belonging to the Church. Of date 28th April 1695, Thomas Aitchinsone, an elder, reported that he went to Mr Alexander Douglas, late incumbent here, and required of him the utensils of the kirk, before Sir Patrick Home, particularly the "cups, bason, kirk Bible, session books, y^e boxes for y^e collection, the roller and box for the mortcloth and communion table-cloths; who answered, y^t y^e kirk had not cups, nor bason, nor table-cloths, nor kirk Bible, and y^t for the boxes for the collection y^t he had a receipt for them; y^t the session book was in

y^e hands of y^e Earle of Home, and y^t y^e box for the mortcloth should be delivered on demand; but for the roller, he knew not what had become of it. Thomas Aitchinson^e was approven for his diligence. Ordered y^t John Smith and Tho^s Aitchinson^e, elders, do go to Mr Alexander Douglass, & require the session furnit^r, communion tickets, & bonds of money mortified for the poor. All that he was pleased to restore was, y^e box for the mortcloth, the lid grof being rent & broken, & w^tout lock & bands.” There can be no doubt that this Alexander Douglass was the Episcopalian clergyman who officiated in the barn afterwards referred to, sometimes called the meeting-house. We find it repeatedly recorded, that when the elders rebuked parties for Sabbath-breaking, they retorted that they did not attend the church, but the barn. The Reverend John Dysart was virtually the first minister ordained to the parish after the Revolution.

John Dysart had been ordained minister of Langton on 30th April 1691. He was a man of bold and determined character, and a steady advocate of the rites of the Reformed religion. By the advice of the Privy Council, he was translated from the parish of Langton to that of Coldingham on the 24th March 1694. The greater portion of the inhabitants were then staunch Episcopalians, and were consequently strongly opposed to his induction; so much so, that it was deemed necessary to employ the aid of a body of military to prevent a riot. Dysart having resolutely held possession of his charge, an Episcopalian clergyman for several years continued to officiate in a barn, which stood at a short distance from the Church, and was supported by the voluntary contributions of the people. This was no doubt Alexander Douglas.

It may be interesting to notice the form of induction of this the first clergyman, formally set apart to the parish of Coldingham after the Revolution. "Mr John Lauder preached the admission sermon from 1 Cor. iii. 21—*Sed^t post meridiem eodem die ut supra.*"

"After prayer, Mr John Lauder and some others were appointed by the Presbytery, with some heritors and elders of the parish of Coldingham, to go along to the manse and glebe, where the said Mr Lauder, by the Presby^y's appointment, gave him earth and stone, thereby collating the benefice of said kirk to him, being before put into the pulpit, having received the Holy Bible and keys of the Church."

Thus, then, on 24th March 1694, was the first Presbyterian minister, after the Revolution, formally inducted to this Church, now 163 years ago; and from that period to the present time there have been only six ministers, Mr Dysart and the present incumbent included, who have presided over this parish in the Established Church.

Mr Dysart's ministry lasted till 1732, a period of thirty-eight years. The session records are continuously holograph of himself, and beautifully and accurately written in the old chirography. Down to the year 1710, these records are still in the hands of the session-clerk; but, unfortunately, an occasional marriage, birth, or death, having been registered in the subsequent records, these, in the wisdom of our Legislature, have been taken from the parish, and are now accessible only, at considerable trouble and expense, in the Register House at Edinburgh. Surely the proper place for a parish register to be kept is within the parish, where it is in constant request. If its safety were doubted, provision for a cer-

tified probative copy ought to have been made, either to have been retained, or transmitted to Edinburgh in lieu of the principal. The inconvenience in this matter has yet to be, and will soon be, experienced. Birth certificates are required for many ordinary purposes—such, for example, as life insurance, settlement of paupers, etc. The expense will now operate seriously against the former of these; in the latter, it frequently must be incurred.

Down to the year 1710, Mr Dysart has regularly recorded the subject of every lecture and sermon delivered on each successive Sabbath; and during that time he held 1169 meetings of kirk session.¹ The business at these meetings of session is regularly detailed. One of the worst features of those times was a belief in witchcraft, which prevailed to a shocking extent, not only among the poor and ignorant, but also amongst those whose rank and education ought to have raised them above such absurd credulity. Every disaster that happened was attributed to supernatural influence; and many a poor, helpless old woman was burned as a witch, both in England and Scotland, on no other real grounds than her age and infirmities, which ought rather to have ensured her protection, than have exposed her to persecution.

In illustration of the extent to which this superstition prevailed in the district of Coldingham, we quote the following letter, written by Sir Alexander Home of Renton to Lord Polwart, dated two months after Mr Dysart's induction:—

¹ In all probability the continuation of the register down to 1732 will show the same system of regularity; and in that case, during Mr Dysart's ministry, he must have held 2775 meetings of session. He appears to have been indefatigable in the discharge of his duties.

"Rentoune May 18. 1694

"My Lord,

"I am verj sori It was not my good fortune to know when your Lop come to Coldinghame that I might have waited upon you & acquainted you with the great encrease of Witchcraft which is in that place, many persons there being malæ famæ for that crime, against whom several malifices can be proven ; The Slackness of Judges for a long tyme has been the occasion of it for ther ware never any apprehended ther since my father was Sheriffe at which tyme he caused burne seven or eight of them at that place. I know your Lordship is enclined to doe justice, and it is only proper for your Lop: to take notice of it. If some were apprehended more would come to light. If your Lop desire to have a lest of the names let me know who is in all sinceritie

"My Lord

"Your Lop^s mo: aff^{te} Cousine & Ob^e S^t.

"For my Lord Polwart.

A HOME"

We give a specimen of an invitation to a funeral in the church-yard of Coldingham: John Home of Law to the Earl of Home.

"Right Honorabill

"It heth pleased God to call my Sister Agnis Craw out of this mortall lyfe to her eternall rest & we are to performe our last deutie to hir upon Fryday nixt being the Sixt of May, thairfor desyres your honorabill presents at the Lawmill be ten hours to accompany hir corps to hir buriall at Coldingham in so doing ye shall obledge him to remain your honours servent

"At Law Mill the Sixt

"JN. HOME

"of May 16 seventie."

The church discipline followed by Mr Dysart was peculiarly orderly and strict, and the details are recorded with great minuteness. Amongst his earliest acts was to provide what is known as "the cutty stool," or stool of repentance. "The qlk day it was ordered yt a seat should be made for scandalous persons to set on when they appeared before the congregation." Without giving any instances of discipline for the more gross offences, which are indeed deplorably numerous, and inquired into with a searching zeal, probably greater than was necessary to convict the parties, we shall give a few examples of the less heinous offences. There are regular reports of visitations by the elders amongst the people, such as—"The town was visited, and y^e visitors report y^t in W^m Spurs house there were Gaven Dale in y^s parish, & John Dale in y^e parish of Ayton his Brother, in time of Divine Service, at drink, & being reproved by the fores^d Elders for mispending the Lords day, the foresaid Gavin answered that their Kirk (meaning y^e meeting house set up and kept up in contempt of y^e Government) was but just now scailed, & that they were but refreshing themselves. Elizabeth Cobren wife to y^e fors^d W^m Spurs exprest her concernedness to y^e Elders y^t such a thing had fallen out in her house & promised to the Elders never to do the like. The Session considering the wickedness of y^e persons, & y^e disadvantage they are by the s^d Meeting House by which they fortify themselves ag^t censure, concluded to pass y^s & accept of y^e promiss afors^d from y^e woman, who seemed to be grieved for y^e offence." This was in September 1694, and the meeting house referred to must have been the Episcopalian Church perseveringly kept up for some time. "Alexander Bartram and John Watsons pro Secundo. They being call'd appeared

& being interrogat: whether or not they w^t another were profaning the Sabbath day by idleness & whether they were standing beside a cart in time of divine worship, & when they were reproved by the Elders for it and interrogat: by them why they profaned y^e Lords day, and why they stood there, did answer that they were loosing the cart, they answered y^t it was true they were standing there together when the Elders came, but y^t they were not breaking the Sabbath: & y^t they did not give that answer to y^e Elders. here the sin of lying being held out, and how much they aggravated their sin by sinful subterfuges & premeditated excuses, they were at length brought to acknowledge their sin, and promised never to be found in the like again. The Session considering the wickedness of the place, and stubbornness of y^e persones, and y^e great encouragement they had from the Meeting house, accepted of their promiss & (feigned) submission & dismissed them w^t a rebuke, exhorting them in the fear of God to study a blameless & gospel becoming conversation for the future."

"The qlk day (23 Sept. 1694) also Elizabeth Brotherstone Spouse to Archibald Anderson gave in a complaint in write against Elizabeth Trunock spouse to John Paulin both inhabitants in Lumsden, the Libel was that y^e fors^d Elizabeth Trunock had taken away the complainers good name in calling her a thief. The complainer (being advertised apud acta some days agoe y^t there was an act in this Kirk Session y^t no complaint was to be heard by y^e Session of one neighbour against another unless they produced ten groats to be forfeited for the use of the poor if they did succumb in y^e probation) did w^h the libel produce the fors^d summe. Elizabeth being formerly summoned was called compared and being interrogat w^r she had called the complainer a

thief—Answered y^t she said y^t George Blair gave her the commendation of a thief by rubbing away folks elding, & that she found something of it by taking away her hather at her door, & y^t she said it in a passion when the complainer had blamed her for worrying of a chicken of hers: After some interrogatories to both the parties, they were removed: & after some reasoning it was found y^t y^e complainer was equally guilty in scolding at y^e time & if the one should be rebuked publicly before the congregation, the other must be also there rebuked. Two Elders, Tho: Aitchinson & John Smith were sent out to confer w^h them and to exhort y^m to take up their private quarrels & to tell them y^t y^e scolding was known but to a few & so had not given offence to y^e public congregation, the Session was willing y^t it should go no farther. The fors^d Elders having returned from them (i e) Archibald Anderson & Elizabeth Brotherstone y^s wife, did report y^t say they what they could, the fors^d Archibald insisted to have a rebuke given to y^e fors^d Elizabeth Trunock before the congregation & to have her fined for the fault: The Session having maturely considered the affair, concluded y^t Elizabeth Trunock should upon her knees before the Session beg pardon of God for the sin of scolding & taking away her neighbours good name, & after being on her feet she should crave the complainers pardon & restore her her good name again: & Lykewise it was concluded y^t seeing the complainer was equally guilty in scolding y^t she should upon her knees before the Session beg pardon of God for y^t sin: They being asked in, the sentence of the Session was intimated to them, which was obeyed by both as was appointed, which being done, they were gravely rebuked for their scandalous speeches one to another & exhorted to agree better for the future & to make con-

science of bridling their tongues, certifying them y^t if they should be found guilty again of the like, they should meet w^t a more publick reproof."

The charges for Sabbath desecration, and for defamation and personal quarrels, are numerous. We shall further briefly notice a few of these. William Johnson Skipper in Coldingham complains against Peter Watson Seaman in Northfield for calling his son, William Johnson, Witches gett.¹ A number of witnesses were examined. Johnson failed in his proof & forfeited ten groats to y^e use of the Poor for succumbing in probation.

William Kay, John Fleming, and several other persons were charged with being guilty of a breach of the Lords day by gaming at y^e Bob & penny game. This was a crime of very frequent occurrence. Andrew Gray, charged with profaning the name of the Lord, and drunkenness. Robert Anderson, for scandalous scolding w^t his neighbour & threatening expressions & perverse way of living, (eating other folks corn especially with his horse) & for idleness and vagabond begging. Richard Smith (pretended) Schoolmaster, charged with profanation of the Lords day by a riot, for which he was deposed from his office by the order of his Majesties Privy Council—and with being a graceless prayerless person in his family and school, & with swearing and drunkenness. James Andersone is found guilty of rioting in the Church &c. Several persons, all frequenters of the disorderly meeting house, are charged with being found in an Hostler house at drink, on the Lords day. One is charged with gathering fuel on Sunday, another with drying netts, another with cutting and taking in Kail, who answered, what have ye to do with it, & "who will

¹ The child of a witch.

nail your ear to the Iron for it," a term often used by defaulters. Selling ale during divine service, and idle persons drinking it, were rebuked by the Session. William Dewar, Farmer in Horsley, is charged with practising a charm on the Lords day, namely, in having gone or sent to his flock and taken therefrom a Lamb, & cut off its head & put it up into his own chimney head for a cure for the liver crook amongst his lambs.

The first charge of sorcery or witchcraft recorded by Mr Dysart occurred in September 1698. These charges generally originated in a *fama clamosa* against a third party seeking advantage of the charms, though frequently in damage supposed to be sustained by the machinations of the imaginary witch. Margaret Polwart, in Coldingham, having a sick child, was using charms and sorcery for its recovery, and Jean Hart (a suspected witch) was employed in the affair, and also Alison Nisbet, who had been lately scratched, or had blood drawn above the breath by some one who had suspected her of witchcraft. A lengthened proof was from time to time led. One of the witnesses declared that she saw Jean Hart holding a candle in her left hand, and moving her right hand round about, and that she heard her mutter and whisper much, but did not understand a word that she said. Another declared that "she (the witness) did not advise Margaret Polwart to send for Jean Hart; but she heard her say, That thief, Christian Happer, had wronged her child, and that she would give her kow (cow) to have her child better; and that witness answered, that they that chant cannot charm, or they that lay on, cannot take off the disease, or they that do wrong to any one, cannot recover them. Margaret Polwart was publicly rebuked, and Jean Hart (the supposed witch aboves^d), being in the church when the rebuke was

given, and hearing her own infamous name publicly spoken of, she uttered several things in a menacing way against those that had given her such a name." Another case of the same kind occurred about the same time,—the charge being, that Elizabeth Henderson bade the complainer go home, and run nine times round about the gray stone, as witches use to run; "but your lucky dad the devil was dead and not to run with you, & go home and part with child, & cut the cheese before y^t was ready." Many and remarkable are the delusions and superstitions recorded by Mr Dysart.

In these days the sand-glass was used to mark time in the Church. We find 8s. Scots given for a half-hour glass, and 18s. for an iron standard for it. In 1696 the Presbyteries of Chirnside and Dunse are described as being united. At that time the following ministers are found assisting Mr Dysart on his sacramental occasions:—Mr Henry Areskin, minister of Chirnside; Mr Alexander Colden, minister of Dunse; Mr James Ramsay, minister of Eyemouth; Mr John Pow, minister of Lennel; Mr William Bird, minister of Barmoor, in Northumberland; Mr Alexander Lauder, minister of Mordington; Mr John Lithgow, minister of Swinton; Mr George Moodie, minister of Fogo; Mr George Home, minister of Ayton; and Mr David Clunie, minister of Cockburnspath.

Collections were liberally made in the Church for a variety of purposes: as by "an act of Council for a free voluntar' contribution for those of the Scots nation in Konigsberg in Prussia, for building a Kirk there." Also, by "an act of the Privy Council, for building a Bridge over the river of Clyde at Lanark, the burgh of Lanark having been so miserably waisted and spoiled during the late Reign by forefaulters and exactions of fines, free quarters for 'Souldiers' & the like, was not in a capacity to bear the charges

of so good and so necessary a work, the violent torrents of y^e river having several times carried away y^e ferry boat and the passengers in her, over an high linn called Stonbyre." There is also a collection for the redemption of nine slaves and captives in Barbary; and the names of nine mariners are given, taken by two Sally men-of-war, and carried captives to Mamora, in Barbary. Another collection is for a harbour at Banff, and so on for a variety of purposes.

Mr Dysart has also recorded, in an interesting manner, various proclamations and occasions of fasting and humiliation. In January 1695, he intimates a proclamation for a day of humiliation:—"Forasmuch as it has pleased almighty God to visit us and our people w^t y^e sad and never enough to be lamented loss of our dear consort & their gracious Sovereign Queen Mary," etc. In September of that year, a day of thanksgiving for the prosperity of our arms "in taking the Town and strong Castle of Namore," and for the preservation of the King's person (William III.) in the manifold dangers to which he had been thereby exposed, etc. On 23d August 1696, "a proclamation for solemn humiliation and fast,—the causes how by many abounding sins and provocations, the displeasure and wrath of Almighty God is very visible ag^t us and our people, not only in the sad calamity under qⁿ the kingdom labours by reason of y^e disappointment & failing of y^e crops and fruits of the ground for y^e year bypast, q^rupon such scarcity & dearth did ensue, y^t y^e poor of y^e land have gratley been reduced to go to greatest extremity, but also by the continuance of such bad weather & so unnatural a season as doth sadly threaten the misgiving & blessing of y^e pr^t crop & fruit of y^e ground to y^e encrease of y^e distress q^rby the kingdom is already

afflicted & in hazard of being ruined (if God in his mercy prevent not).”

Many interesting events in Scotland's history occurred during the ministry of Mr Dysart, not a few of which his Session Record bears reference to, forming almost a history of those events, and affording a clear insight into the habits and manners of the times. Vice and immorality certainly prevailed to a lamentable extent; yet it is impossible to read this worthy man's narrative without discovering a vital earnestness for the advancement of religion, which appears to have been more interwoven with the everyday business of life than probably even in our own day.

Immediately after Mr Dysart's entry in 1694, the Church and manse underwent a thorough repair, at an expense of L.1228, 15s. 9d. Scots.

John Dysart died in 1732, and was interred in the churchyard of Coldingham, near the north wall of the Church. He was succeeded by the Reverend Robert Bryden, who was ordained a minister of the Gospel in 1725. Mr Bryden was the father of Patrick Bryden, Esq., resident at Lennel, well known as the author of “A Tour through Sicily and Malta.” The records were kept with nearly the same regularity by Mr Bryden. During a part of Mr Bryden's incumbency, he was assisted by his son, Mr Matthew Bryden. The following are the names of the clergymen who assisted on the Sacramental occasions towards the close of his ministry:—Mr Murray, minister at Abbey St Bathans; Mr Hepburn, minister at Aytoun, and Mr Adamson is also mentioned, in 1759, as minister of Aytone; Mr Dysart, minister at Eccles; Mr William Redpath, minister of Edrom; Mr Allan, minister at

Eyemouth; Mr Couples, minister at Swintone; Mr Buchanan, minister of Foulding; Mr Redpath, minister at Hutton, brother of Mr George Redpath, minister of Stitchell, author of the "Border History of England and Scotland."

Mr Bryden died in 1761, and was interred in Coldingham churchyard. He was succeeded the same year by the Rev. John Jolly, who was thirty-one years minister of the parish, and died 9th November 1792, at the age of sixty-one. He likewise was buried in the churchyard of Coldingham.¹

The Rev. James Landells, minister of a congregation at Widdrington, county of Northumberland, was next appointed minister of Coldingham. The call was moderated by the Rev. William Redpath of Edrom, on 9th May 1793; and Mr Landells was ordained on 13th August 1793;—the ministers officiating being the Rev. George Drummond, minister of Mordington; Mr Tod of Eyemouth; Mr Home of Ayton; Mr Landells of Hutton; Dr Young of Foulden; Dr Anderson of Chirnside; Mr Cupples of Swinton; and Mr Redpath of Edrom.

Latterly the records were kept by a clerk; and on 11th June 1793, Mr John Hamilton, parish schoolmaster, was appointed to that office, which he held till the period of his death in 1839.² Mr John Forbes was then chosen parish schoolmaster, and was continued keeper of the session books; being now succeeded in both offices by Mr Adam R. Jack, the present schoolmaster and session

¹ Mr Jolly was translated to Coldingham from the parish of Simprin.

² From Mr Hamilton's long residence, and an innate desire to acquire information, he became remarkable for his knowledge of many interesting historical events and minute details relating to the locality; and his information might be relied on as culled from authentic sources.

clerk. The present church officer, David Buglas, and his father, have held the office for more than half a century.

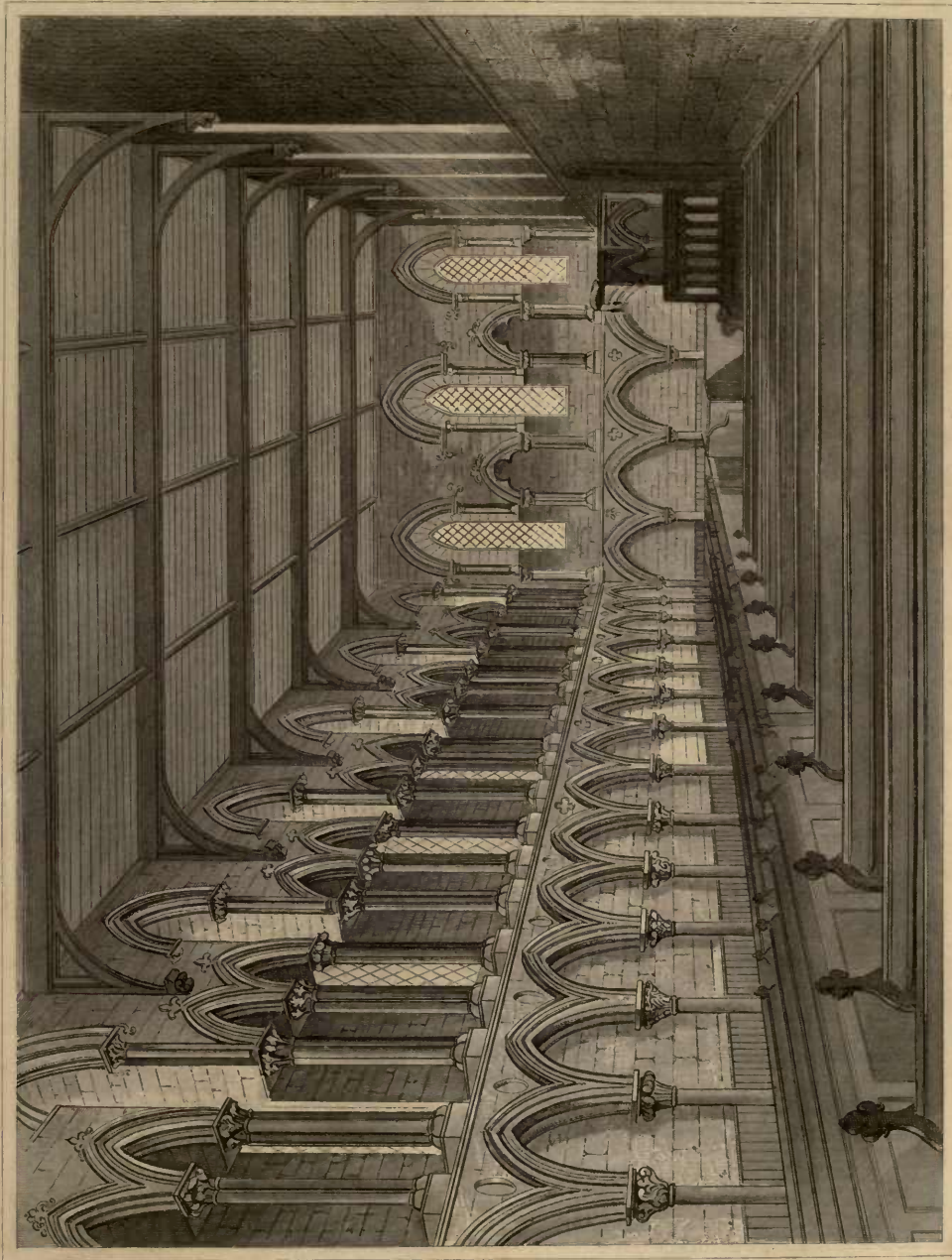
Mr Landells was thirty-three years minister of Coldingham, and died on 18th April 1827 ; and was succeeded by the Reverend James Home Robertson, whose incumbency lasted twenty years. He died in 1847, and his successor, the Rev. David Munro, is now in possession of the living.

About twenty years ago, a commodious church, seated for 500 persons, was built in the district of Houndwood ; and afterwards a manse and offices were erected in connection therewith. In 1851, on the application of the Presbytery of Chirnside, the parish of Coldingham was divided *quoad sacra*,—the western portion, being set apart to the Church of Houndwood, now constitutes the *quoad sacra* parish of Houndwood, of which Mrs Milne Home of Wedderburn is the present patroness. The Rev. David Drummond was ordained to this charge in 1845, and is now minister of the parish.

In the end of last and beginning of the present century, there was a small Chapel of Ease near Renton, called Atton Chapel. In the year 1798, the Rev. Joseph Bethune was minister ; and having been guilty of heresy, he was required to recant in presence of the congregation.

Having thus described the antiquity of Coldingham as the site of a monastic establishment, and given a brief History of the Priory from its foundation to the present time, with its rights of property and possessions, the succession of Priors from the earliest period, and the ministers of the Priory, converted into a Parish Church, from the Reformation to the present period,—we now proceed, in conclusion, to record the circumstances connected with, and the extent of, the recent repairs and restoration.





W. Banks & Son. Delin.

INTERIOR OF COLDINGHAM PRIORY

CHAPTER VI.

THE RECENT REPAIRS AND RESTORATION OF THE ANCIENT
PRIORY OF COLDINGHAM.

IN Chapter II. we have given a description of the fragments of this ancient Priory, as they recently appeared; and we have pointed out that the northern and eastern walls alone form part of the present Church. In 1662 a wall was built on the south side and west end, which, with the ancient walls, formed an oblong square of the dimensions already stated. It was then fitted up in both ends with projecting galleries, one above the other,—the undermost being continued along the north wall, protruding into and filling up a full moiety of the internal space. The upper gallery was of little use, and seldom occupied, excepting the front seats; the lower gallery, being narrow along the north wall, afforded small accommodation. The area was clumsily fitted up with a row of square pews along each side, with a broad vacant space along the centre. Here, at one time, the schoolmaster's square seat stood conspicuously alone; but latterly it was removed, and the vacant space was occupied on sacramental occasions only, by temporary tables and forms, which, when not in use, lay piled in a heap together. The whole appearance was heavy and in bad taste, and by no means afforded so much accommodation as so cumbrous a framework indicated. In the erection of these gal-

leries, and in boarding the pews along the walls of the ground area, the beautiful masonry was grievously mutilated and effaced, large portions being actually hewn away to make room for a plank or a board ; and, where not destroyed, a great part of the finest of the work was totally concealed. To add to the mischief, the whole of the visible sculpture and walls had been from time to time thickly white-washed, thereby filling up the characteristic and minute carving, and giving it the appearance of ill-defined plaster or stucco work. The pulpit was a piece of clumsy carpentry, wholly at variance with the style of the building. In short, the concealment and destruction of ancient art here, was little less than in the Temple Church of London, which should have been better guarded, yet where, on removing the outer crust, the most splendid mosaic work was brought to light. Outside the Church the display of bad taste, or regardlessness of principles of art, was equally apparent. Along the north wall were arranged burial places, divided and enclosed with common rude walls, and with tombstones placed against and concealing the splendid chisel-work of the ancients. This occupied the surface of a bed of rubbish of the depth of about twelve feet, laid against, and obscuring to that extent, the basement of the building and its beautiful carved work. The burial ground and the space around the Church presented a dismal and neglected appearance : irregular in its boundaries, unequal in its surface, and dilapidated in its walls. The mounds formed by the ruins of the monastery formed cumbrous masses around the building ; and amidst this rubbish, graves had been formed, and tombstones and iron railings erected, at an elevation far above the level of the Church ; while, as has already been stated, the interior of the Church itself had been filled up with

debris to the height of many feet, thus materially detracting from the loftiness of the structure.

Such, then, was the state of this venerable pile previous to its recent repair and restoration ; and while we would laud our ancestors for keeping up this building as a place of worship, we cannot but condemn the singularly bad taste in their mode of proceeding. But *Nil de mortuis nisi bonum*. It was reserved for the present generation to have the merit and gratification of remedying these evils.

Mr Raine¹ observes, that little remains of the Priory Church of Coldingham. That little, however, is of so good a character as to make us regret the destruction of its other parts. The remaining portion, which has saved itself by having been converted into a Scotch Church of the usual style, appears to have constituted the northern side of the nave. Mr Raine has given two excellent drawings of the Church as it thus stood, showing in one of them the mutilated north wall, but wisely excluding "the numerous boxes and tables with which the building is crowded;" and he adds, "restorations of the Church are talked of—but for what purpose, and in what style? If the object is to gain additional room, the appending a parallelogram will be no restoration; if a real re-edification be intended, whence are to proceed the plan and the money which will be required? The former must of necessity be a work of conjecture; and under what superintendence is the latter to be raised and expended?" We are apprehensive the restoration or re-edification does not extend so far as Mr Raine points at; nevertheless we shall proceed to describe what has been done.

¹ Hist. North Durham, p. 381.

In the month of January 1851, the repair of this once magnificent structure first occupied the attention of the heritors. From time to time visitations were made, and various plans and reports were procured, with a view merely to repair the Church, and render it more comfortable. Fortunately, there were those amongst the heritors who had regard to the great antiquity of the building, and its peculiarly interesting history, and who could appreciate it as an exquisite specimen of artistic skill. These gentlemen were not to be satisfied with a mere repair, leaving the fabric in its state of deformity just described. The restoration and preservation of these ancient walls became an object of ambition, with the transmitting to posterity, in their pristine grandeur, the works of men who had mouldered to dust nearly eight hundred years before, and the desire to stimulate men of the present day to efforts of equal industry and skill ; inducing them to vie with those who have gone before them, through the encouraging anticipation that, though they themselves may pass away, their labours will endure, and will be preserved for the admiration of distant ages. There are few men, or there should be few, so grovelling as to exist for self alone, or who are contented to live and die as if they had never been. It has, in all ages, been an object of ambition, and a stimulus to exertion, that men's works should live after them ; and every man who elevates his country by his talents, his bravery, his genius, or his skill, or raises the moral and religious standard of his fellow-men, must be encouraged by the hope that he may benefit future generations, as well as the immediate age in which he lives. In our day, much has been done, and is still doing, to mark a country's gratitude, both to the living and to the dead, for eminent and distinguished services, and for efforts

of skill and industry. Even at the distance of near six hundred years, to quote a cotemporary instance, we find the achievements of Wallace fresh in the country's remembrance ; and, as if it were possible his name should yet perish from Scotland's history, a monument is proposed to be erected, to hand it down to our children. What is the purpose of such a monument ? Is it to flatter, favour, or honour this great man, or possibly as an offering of gratitude to him individually ? Certainly this cannot be. It were a dumb mockery to the dead. It is to the living that the demonstration is offered, that great services are not forgotten ; and thence a powerful encouragement to all to rise above self, and promote the general weal. It is such sentiments as these, and having the desire of the antiquarian to maintain an honourable link of connection between remote ages, that could suggest the restoration of Coldingham Priory.

The restoration and preservation of these ancient remains was first suggested by John Hood, Esquire of Stoneridge, who of late years has taken much interest in the parochial affairs, as representing the estate of Bogangreen and Alemill. Mr Hood found a ready supporter in David Milne Home, Esq. of Wedderburn, who has a large interest in the parish, through his wife, Mrs Jean Milne Home. The proposal was a startling one, on account of the magnitude and probable expense of the undertaking, and the difficulty of its execution ; but it was favourably received. All consideration of the plans and reports, with a view to repairs only, was at once suspended. It appeared, meanwhile, that this building came within the class and description of those specimens of ancient architecture, for the maintenance of which, Government has been in use to give its aid. Messrs Hood and Milne Home

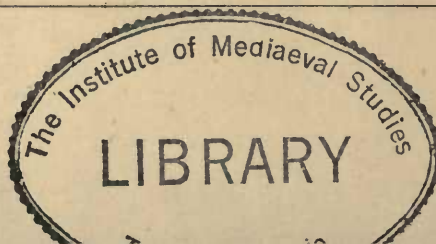
were accordingly requested to take such steps as they might think advisable, as a preliminary measure, to obtain from the Crown, through the Commissioners of Woods and Forests, some portion of the necessary outlay, for the restoration and preservation of the ancient part of the building. These gentlemen readily undertook this important task ; and, after much correspondence and a personal interview between Mr Home and Lord Seymour with Sir William Molesworth, in London, the application was favourably received, on condition that the sum to be granted by Government should extend no farther than to the restoration and preservation of the ancient fabric, and that the plans should be subject to the approbation of Government,—the heritors being held bound to execute all the repairs usually incumbent upon them. We have heard it observed, that thus to employ the public money is a misapplication of it, and that the heritors ought to have borne the whole expense themselves. The answer to this is at once obvious : These remains are truly national. It is not for the benefit of the parish of Coldingham alone that they are preserved. It is as national and historical relics, as works of ancient art and skill, kept up as showing what our country was, and could do, and to encourage the advancement and improvement of art and skill in our own day, for the advantage of future times. If any one can maintain that these are unworthy views, and that a nation ought to disregard both the past and the future, and look only to the passing hour, with such a person we should not deem it necessary to waste argument. It is to the praise of our Crown officers that they thus, by a very trivial and limited expenditure, so applied throughout the country, encourage the artisan, and gratify the taste of the great mass of the people. We cannot sympathise

with the man who would curb the hand of Government in fostering the arts and sciences of the country, so long as it is limited to the scale upon which this has yet been done. To Lord Seymour and the late Sir William Molesworth, then, we are indebted for the assistance here given. With respect to the heritors bearing the whole expense, it may be remarked that, apart from the grant from Government, they have expended in the repair of this structure, and in connection with it, a sum equal to the erection of an entirely new and elegant church; so that it cannot be alleged that they have shrunk from, or been relieved of any, the slightest part of their legal obligation, if the nation has further contributed that which was necessary, not for merely local, but for national aims.

Robert Matheson, Esq., of Her Majesty's Office of Works, made an early inspection of the premises, in behalf of the Crown, and ordered excavations to be made to the base of the building, that he might report to the Board of Works, and regulate them as to their appreciation of the plans to be submitted for their approval. This gentleman expressed himself in the highest terms of the design and ornament of the structure, and hence was fully satisfied of the propriety of the Government grant being made. He furnished tracings of what ought to be done, regarding the ancient part of the work, in connection with what must necessarily be modern, and made many important suggestions with a view to its completion. Throughout the whole progress, it is due to Mr Matheson to record, that he acted in the most handsome manner, and greatly promoted the undertaking by his skill and valuable assistance.

There was now a fair prospect of the remains of this once

stupendous structure being restored to their pristine beauty in the decorative parts, and of the whole being comfortably adapted as a place of worship. A committee, consisting of David Milne Home, Esq., convener; John Hood, Esq.; Matthew Norman Macdonald Hume, Esq. of Ninewells; Henry Home Drummond, Esq. of Blair-Drummond; George Turnbull, Esq. of Abbey St Bathans; and the late factor of Lord Douglas, was appointed to confer with Mr Matheson, on the part of the Crown, to procure plans and specifications, and generally to superintend the details and the completion of the work. To these gentlemen, but most particularly to Messrs Milne Home, Hood, and Macdonald Hume, the chief merit belongs, on the side of the heritors, in carrying through this important undertaking; and these three gentlemen have truly been indefatigable in discharge of the duty imposed on them. Their labours and exertions are the more disinterested and praiseworthy, seeing not only that they had a large portion of the expense to bear, but, none of them being resident heritors, they had no direct personal interest to serve, either as to the grandeur or comfort of the church. It is but due to the other heritors to record, that, while several of them gave valuable advice and assistance, all of them gave their most cordial approbation and support. This is the more to be applauded, considering that they were not only bearing an expense beyond what in law they were probably bound to bear, but they had recently been heavily assessed in relation to the manse and school-houses, and were here also at the expense of purchasing land to enlarge the burial-ground, and to increase the area, to give effect to the beauty of the church. We have subjoined a list of the present heritors, who in so liberal a spirit bore the expense of these several works. It seems not too much to



say, that one-half the expenditure might indeed have put both the church and manse in a state as sufficient as the law could have demanded.

Considerable expense was incurred in obtaining plans from eminent architects ; but, to the credit of the little town of Coldingham, unpretending now, though important and conspicuous in former ages, a native architect was found there, whose plans and specifications met not only with the unqualified approbation of the heritors, but with the ready sanction of Mr Matheson and the officers of the Crown. This architect was Mr William Johnston Gray, to whom was intrusted the superintendence as inspector. This duty he performed most faithfully and efficiently ; and Mr Gray has now the satisfaction to see his designs in solid masonry, to be handed down to future generations. Nor was the district wanting in a builder of skill and taste to execute the operative department. Mr Balfour Balsillie, of the adjoining parish of Ayton, was the person chosen for the execution of this arduous and delicate work ; and we have his substantial masonry and admirable imitations of the ancient decorative art, as well as the restoration of its mutilated parts, to testify to the manner in which he has completed his undertaking.

On 7th December 1855, these repairs and restorations were completed ; and the contractor, inspector, and Mr Matheson, received the thanks and congratulations of the heritors. The originators and promoters of this noble undertaking have now the satisfaction to know, that they have been instrumental in handing down to futurity a specimen of artistic skill unsurpassed, in as far as it extends, by any in Scotland.

At the outset of this chapter we described the church as it was

before its restoration ; we shall now briefly detail what has been done, and what it now is. The first step was to strip it of its cumbrous internal fittings ; the galleries, pews, and whole contents were gutted out ; the walls built in 1662 were pulled down ; and, in a word, the fragment of the ancient building alone remained, as it was left in the days of Cromwell, but further mutilated and defaced by the rude hand of time, and the more rude and destructive hand of man, and thoroughly besmeared with its deep coatings of whitewash. Still, even as a ruin, it inspired the idea of its original grandeur, and aroused more vivid ideas of its historic renown. A large depth of earth was removed from the internal area, lowering the floor about six feet, and exhibiting a corresponding portion of the decorated wall hitherto lost to view. It was in the progress of this work that the foundation of the more ancient Monastery was discovered. On the outside, the earth was excavated to the base of the building. Thus the ruin stood naked to view, presenting the north and east walls of the ancient structure. The west has been rebuilt in the same style of architecture as that of the original building, and the south wall has also been rebuilt in a style approaching to the ancient, but without its decorations. The expense of rebuilding this wall in the semi-Norman style would have far exceeded the available means. Throughout, the original character has been adhered to, as nearly as the means would admit. The corner towers are carried up as they were supposed originally to have existed. The roof has been to a considerable extent renewed, the ceiling having been replaced with polished stained wood, in imitation of oak. The whole of the beautiful architectural decorations have been cleared of the unseemly coatings of white ; and those parts which

were effaced and mutilated have been thoroughly restored, and all broken pillars and bases, where incapable of repair, have been replaced by new ones of so close an imitation as scarcely to be distinguishable. The west wall signally illustrates Mr Balsillie's skill in this department of the work. There the old style of the building is maintained, and he has succeeded to perfection in its imitation. The only portion of the whole which hangs heavy on the eye is the south wall; but the general cathedral-like effect is grand and imposing. The length and breadth is the same as formerly, but the roof is much more lofty than that of the recent church. There is now only one entrance, and that near the centre of the south wall, where a spacious porch has been erected, and paved with squares of black and white flagstone. Above the porch is the vestry, to which there is access by a spiral stair, encased in the style of the ancient corner towers. There are now no galleries, and the character and arrangement of the pews and fittings is in conformity with the building. The pulpit is placed against the south wall, near the centre of the church, and the pews are arranged across the area, to the right and left of the pulpit, those in front of the pulpit being placed longitudinally from west to east. The sittings have been divided and apportioned amongst the heritors according to legal rule,—each heritor having a share allocated to him in proportion to his valuation of property, and consequently according to his share of the expense. A Report of the division, confirmed by the Sheriff of the county, and a relative plan of the area, has been prepared for preservation.

The sum contributed by the Board of Works towards the expenses of this undertaking was L.625, and the amount incurred by the heritors, as originally agreed to, was L.843. A further

expense has, however, occurred, arising out of these works. In order to give effect to this interesting building, an extensive levelling of the area around became necessary, and the graveyard has also been very greatly improved. An excambion was effected, in order to straighten the boundary on the east side. A small field has been purchased on the west side, to afford an improved approach to the church, and to give a finer effect to this again beautiful structure. Towards the accomplishment of these latter desirable objects, Mr and Mrs Milne Home, to whom the adjoining properties belonged, readily and handsomely met with the views of the heritors; and they further acceded to the alteration of a servitude road, thereby rendering the whole area strictly private and self-contained. The levelling and improvements in the churchyard have been conducted, under the superintendence of Mr Gray, by Mr Balsillie, and Mr John Kerr, land measurer in Dunse; and a correct plan of the burial-ground, with a reference book, has been prepared by Mr Kerr.

In addition to all these expensive improvements, a handsome gateway has been erected, with a house, in harmony with the style of architecture of the church, for the accommodation of the hearse, and an apartment attached for graveyard implements.

Thus the Priory, now the Parish Church of Coldingham, by the munificence of the Crown, and the good taste and liberality of the heritors, will now stand for centuries to come—

“A monument of ancient British art:
A pleasing monument, no less admir'd
Than what from Attick or Etruscan hands
Arose.”

LIST OF THE HERITORS

IN THE

PARISH OF COLDINGHAM, 1857.

Mrs Milne Home of Wedderburn.	William Dickson, Esq. of White-
Henry Home Drummond, Esq.	cross.
of Northfield.	Lord Douglas.
Heirs of the late Thomas Weir,	Alexander Thomson Herriot,
Esq. of Boggangreen.	Esq. of Law.
Mrs Sarah Veitch, or Coulson,	William Home, Esq. of Fairlaw.
of Houndwood.	Thomas Landale, Esq. of Tem-
Sir John Hall, Bart., of Dunglass.	ple Hall.
Sir Samuel Stirling, Bart., of	Alexander Henderson, Esq. of
Renton.	Press.
Mrs Mary Sandys Lumsdaine	James Kemp, Esq. of Hally-
of Blanerne.	down.
George R. Griffith, Esq. of Burn-	Mrs M'Donald Hume of Nine-
hall.	wells.

Rev. Mr Smellie of Reston Mains.	North British Railway.
Mrs Turnbull of Bee Edge.	John Home, Esq. of Paddock-
Richard Trotter, Esq. of Morton	myre.
Hall.	Mrs Howey.
William Hood, Esq. of Sunny-	Messrs Greenfield of Coldside.
side.	William Mitchell Innes, Esq. of
James Turnbull, Esq. of Hillend.	Ayton.
John Patterson, Esq. of How-	George Williamson, Esq. of
burn.	Swansfield.
Samuel Craig, Esq. of Berry-	Miss Bishop, Reston.
haugh.	Mr Dale.
William King Hunter, Esq. of	„ James Clinkscale.
Stoneshiel Hall, and Pil-	John Turnbull, Esq. of Warlaw-
mure.	bank.
William Mack, Esq. of Berry-	Mr John Wightman.
bank.	„ Jacob Darling.
Nicol Milne, Esq. of Howpark.	„ A. Oliver.
George Home, Esq. of New	Mrs Davidson.
Mains.	Mr James Morrison.
Mrs Hood.	„ Robert Thorburn.
Magnus Sandison, Esq. of High-	„ William Gillies.
laws.	„ George Craig.
Thomas Anderson, Esq. of Shaw-	„ Mickle.
braes.	Mrs Cowe.
Mrs Lewins Sheriff of Fleurs.	Mr James Robertson.
Alexander France, Esq. of Ab-	„ John M'Kersay.
bey Park.	„ Peter Edington.

Mrs Barbara Wilson.

Mr William M'Intosh.

„ John Fortune.

Mrs Thomas Patterson.

United Presbyterian Congrega-
tion.

Mrs Nisbet.

Mr George Brown.

„ A. Fyfe.

„ Thomas Hardie.

Miss Davidson.

Mrs Redpath.

Widow Allan.

Mr Watt.

THE END.

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